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# THE NEW ERA

IN HOME AND SCHOOL

## APPROACHES TO NATURE IN TOWN SCHOOLS

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IT is always dangerous to divide human beings into categories, but in order to simplify, and perhaps to focus, a rather complicated and often nebulous subject, I propose to divide students and teachers into two groups, according to their attitudes to Nature Study in town schools.

The first group, including most Froebel-trained teachers, considers a child's education to be incomplete and distorted without Nature Study as a key subject in the curriculum—in fact many of Froebel's more ardent disciples would subscribe to a belief in 'Education through Nature Study'. The second group, often starting off with only a mild enthusiasm for Nature teaching while in training, finds itself defeated in urban schools, partly owing to an over-crowded environment, partly to what is considered to be the modern child's lack of interest.

The young first-year student in the first group often finds it difficult to realize that there are other kinds of gardens besides Froebel's Kindergarten (there are Zoological Gardens, for instance), and is liable to be upset when confronted with a nursery or infant group in a wholly built-up area. That the children in these classes, and indeed anywhere, are the young animals and not the plants of the garden is the first shock. The second follows closely after, for these urban children will often appear to be more interested in the jet-propelled 'plane overhead than in the seedlings and twigs she is so carefully tending on the Nature Table. She proceeds to try to bring 'Nature' into the classroom, in order to 'beautify' the lives of the children. If she stops there, ignoring the kind of nature study which modern children demand, she is doomed to become a bore; if, on the other hand, she realizes her failure, re-examines and re-interprets Froebel and other educational pioneers, she will discover that education through nature study, like education through art, is something well worth trying.

The danger likely to arise with the second group is a defeatist attitude. Nature Study is included in the syllabus in order to satisfy the authorities, whoever they may be, but it differs very little from the old object lesson and is quite useless educationally. Or the bolder spirits, snapping their fingers at whoever is trying to coerce them into bringing a cage full of mice into the classroom, simply drop the subject entirely and teach something else, which, anyway, is a much sounder reaction.

The wise ones, of course, are the same everywhere. To them words are dynamic and relative, not static and absolute, and Nature obviously has not the same meaning for us as it had for earlier educationists. On the back covers of *Visual Science*, excellent books for juniors, compiled by Lancelot Hogben, Marie Neurath and J. A. Lauwerys, we find the following statement: Their books 'deal with "Nature Study" but, in accordance with modern educational views, that concept is broadened to include inanimate as well as animate Nature.' As good evolutionists we are almost bound to include Man and his discoveries and inventions as part of Nature.

Therefore the town child's curiosity in his particular environment is something to be fostered and developed every bit as carefully as that of his country cousin, and approaches to Nature in urban nursery and infant schools cannot be confined to plants and animals. If our urban children, pursuing the subject of Flight, concentrate on planes first, and become interested in birds and butterflies second, we need not shake our heads sorrowfully over the mechanically-minded youngsters of to-day. My own experience has been that such children understand flying animals better because they also have been filled with wonder and admiration by the sight of a gleaming plane. This nursery generation has not yet been forced to regard planes as enemies.



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What surprises inexperienced teachers of young children is their scientific ability. In the past it has been assumed that they are creatures with imagination, and at present very few educationists of any worth would deny their creative powers, but it is not so often realized that they are also able to observe accurately, to record, to handle instruments skilfully, to experiment, and that they are profoundly interested in matters which to us seem abstract. When the four-year-old asks, 'What comes at the end of all the days?' or 'Why isn't grass blue?' he may be confounding his teacher, but he certainly asks these questions because he really wants to know. Professor Bernal in *Social Science* points out that young children of six who are unable to read and write are able to experiment in a laboratory, and approach science by what he calls the 'research method'. I myself have taken groups of six-year-olds into a laboratory where they have experimented with bunsen flames, bent glass, made solutions, heated them in test tubes, made fireworks, and have recorded their results pictorially. 'To what end?' you may ask. Not, of course, to *learn* the difference between a solvent and a solute, but for fun, to gain confidence in dealing with that half-known thing fire, to explore, observe and record. And it is surprising how well these small boys and girls experiment. It is the thirteen-year-old in a secondary school who is inclined to ask during an experiment, 'What *ought* to happen? Is this right?' The six-year-old is far more scientific in his approach. He will tell you what *does* happen and he knows it is right because he has seen it with his own eyes, smelled it with his own nose, maybe heard it and touched it too.

Of course, in town nurseries and infant schools we have to deal with children who differ widely in home background and early upbringing. The child who has had his senses blunted in early infancy by a mother or nurse who insists on cleanliness, and his curiosity quenched by grown-ups who are afraid his experiments are dangerous, will already have one of the main avenues to Nature Study blocked. On the other hand, the three-year-old who has been allowed to help set the table, wash up, turn taps and lights on, blow out and even begin to light matches under supervision, hold worms, slugs, feed the dog, smell and touch, as well as see and listen, is well on the way to being a student of Nature. And

he is doubly blessed if his mother appreciates worms and slugs in the kitchen too.

What can we, as teachers in charge of young children in schools, do to help the first child to re-awaken his blunted senses, and the second one to explore further? In each case we can only provide the opportunities and watch vigilantly for moments when we can be of use.

Any kind of formal Nature teaching is entirely out of place in nursery and infant schools and 'education through Nature Study' is certainly easier to carry out in those schools which have no definite instruction in the three R's until after the age of seven. In town schools one often has to remind a student or young teacher who deplores the lack of 'nature material' that, in fact, such material is all around her. The children themselves and their activities are quite as interesting a part of Natural History as the doings of the classroom pets with whom the children have such a strong affinity. As in all nursery education, the great thing is to be on the spot, to seize the opportunity. The first discoveries of the young child appear to give him much the same sort of scientific thrill as no doubt Galileo experienced when he first observed Saturn's rings. When Susan jumps down from the climbing frame and asks you to join with her in the triumphant discovery of her own strong heart-beats, or the two-and-a-half-year-old finds that he possesses bones 'under my skin', or the four-year-old really begins to know that the autumn leaves which he chases through the air will be renewed in the spring—even if it is only spring in a back garden or a town park—then we, as teachers, are present at a scientific discovery. Daily in the nursery school, perhaps during rest periods, toilet times, or at meals, our children are 'doing Nature Study', using their own bodies as specimens. The freer they are, the more they will discover. We now know that even older children do not *naturally* sub-divide their knowledge into subjects, and at their own levels even infants are capable of logical thinking. I have taken down the following conversation between a nursery child of four and a parent as an instance of the kind of thing one comes across constantly with young children:

*Child*: Who made the world?

*Parent*: We think it came out of the sun.

*Child*: Paul says God made it, but he couldn't have done—not all by himself. He had to have



someone on the other side to help. He must have had twenty people—one, two three . . . (counting up to twenty).

*Parent:* What makes you say twenty?

*Child:* At school we have to get five children to help build the tunnel with the big blocks. And the world is much more bigger than that. It's no good quarrelling because they won't help you carry the blocks then. Did God quarrel with any of them?

*Parent:* Some people think he quarrelled with the Devil.

*Child:* Well, he would soon have to be nice to that Devil again when he wanted him to help, wouldn't he? It must have been an awful job to make the world.

*Parent* (obviously by now thoroughly enjoying the conversation): Well, *how* do you suppose it was made?

*Child:* Where did you put my conkers?

Similar kinds of questions, with the answer partly supplied by the child himself, will be asked about birth and death, time and space, and as suddenly as such questions are begun, so quite as suddenly the child will switch over to another interest. Fact and fantasy will alternate, but the child himself will in no way be confused by this. Children of four and five will make most accurate observations of their pet rabbit, will know exactly how and even when to feed it, and the very same children will be in no way surprised if rabbits in stories speak, wear waistcoats and carry watches. But what is wrong and sentimental, as only grown-ups can be sentimental, is to put the White Rabbit out of *Alice* actually on to the Nature Table, or to endow the classroom live animals with fairy-tale qualities. The self-respecting nursery child can take his science neat and like it that way. And he can take a great deal.

Living organisms other than Man, as well as man-made products such as ships and machines, are all equally fascinating to the town child, and day by day we can provide opportunities in school for the young child to explore Nature interpreted in this wider sense.

I have known children living in a district where trees are represented only by one dusty plane in the playground and a few elms, oaks and ash in the Park, become keenly interested in them through doing what Natural History teachers call 'Nature techniques.' Children under seven are able to make simpler plaster casts of twigs and



*Five-year-old making a plaster cast*

leaves with a little guidance. They delight in painting their efforts and displaying them on the Nature Table.<sup>1</sup> This sort of approach through

<sup>1</sup> *Plaster Casts* are made by (1) constructing a shallow, open box in plasticine; (2) pressing the specimen into the base of the box to make an impression; (3) dust the impression with talcum or grease with vaseline; (4) mix plaster of Paris in an old tin with a stick and pour thick mixture into box; (5) allow to set (a few minutes), remove plasticine; (6) colour and, if desired, paint over with spirit varnish.

*N.B.* The impression may be accentuated with a blunt needle or stick.

*Leaf Prints* (1) the surface of the leaf is smeared with coloured shoe cream or polish, or with cold water paste to which powder paint has been added, and then pressed on to appropriate paper. Smearing may be done with rag, brush or finger. Alternately, the polish or paste may be smeared on to a piece of glass (side of jar) and leaf pressed on to it. (Some small children prefer this method.). (2) Leaf is placed under a sheet of paper and a rubbing made with pencil, crayon or heel ball. (3) Six to seven-year-olds like spatter prints, made by placing leaf on surface of white paper and flicking paint or coloured ink all round it. The paint is placed on an old tooth brush and flicked from it with a stick, or the brush is rubbed over a piece of gauze or an old sieve. (Children at home spray the paint with mother's scent-spray).

*Bark Rubbings* (1) Typing-, toilet-, drawing- or backs of printed paper is placed on bark, and rubbing made with heel ball (obtained from cobbler or 2d. per stick at Woolworths, known as stick wax). One stick will do for four children if broken. (2) Grease-proof paper is used and rubbing made with a piece of wax candle or paraffin wax. The surface of paper is then smeared over with Indian ink or fixed printers' inks.

*N.B.* Children like to cut out and mount prints and rubbings on coloured cardboard or Oxford paper, or use waste material (cereal boxes) and mount on to this (coloured).



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handwork is easy in totally built-up areas. Leaf prints can be regarded not only as the acquiring of new skills but as excellent methods of helping the child to observe. In schools in the past we have been too fond of using only the visual sense in our Nature work. How many children have been bored to tears by being asked to make futile sketches of those never-ending twigs and germinating peas and beans in jam jars? Now 'sketch and describe' is no longer in vogue. There are other senses besides that of sight, and methods of recording other than those of the drawing-sheet and notebook. In making plaster casts, leaf prints, bark rubbings, plasticine and clay models, quite a young child soon finds that he has to feel as well as to look at his object. Let him taste and smell his specimens too whenever possible! I once worked under a Botanist in a college of the University of New Zealand who could 'tell any tree in the dark' by tasting and smelling its bark. How many of our children studying Biology in our Junior and Infant Schools are really encouraged to examine their specimens this way? The very young child instinctively 'tests' his object by using all his senses. I have noticed young nursery children listening to tree trunks as well as to animals such as worms, to 'see if they make a noise'. And in the same school in a most drab part of London the children have combined their quiet rest times with listening for noises of pigeons and other town birds.

Actually the approaches to Nature Study in a nursery or infant school are not different from those at higher age levels, nor basically different in the town and country. In the Junior and Secondary Schools we often find it necessary to use each of these approaches as a separate path to follow for a certain period of time, to be widened or deepened according to the ages and abilities of the children, but for under-sevens there are no prescribed routes. Field work, experiments, the keeping of animals and plants in the classroom, gardening, topics, visual aids, techniques, all may be used in town nurseries, but we cannot say exactly which method we are following at a given time. Five-year-olds are often very interested in discovering the differences between living and non-living things. This may start at home in the kitchen. Mother is preparing herrings; the child asks, 'Why are you chopping his head off? . . . Is he alive? . . . But his eyes are open.' Or a balloon at a party is being inflated or

deflated. 'Are balloons alive? . . . Well, air goes in and out . . . Look, that one is breathing.' We have carried out successful topic work with classes of forty-five six-year-olds on living and non-living things, the most satisfactory results emerging from the children's interest and delight in Growth, Feeding and Movement. Sitting or standing in groups and circles observing worms and snails moving, comparing a clockwork mouse with a live one, making models, paintings, looking at pictures, smelling and tasting food, etc. Could we say at any one moment exactly how these children were 'learning'? With the clockwork mouse *all* the children said at once that it was not alive. Why? Because it stops: Because it 'can't go where it likes.' Someone, of course, suggested that 'a person made it and a person winds it up', but the live mouse was born. In fact, it was the offspring of a classroom mouse. These children weighed hamsters on letter scales and reported increases. They measured plants and animals in connection with growth—all in a town classroom, and a rather congested one at that.

Even what is known as the evolutionary approach need not be closed to the under-sevens. They are, after all, quite able to grasp the idea that once upon a time animals and plants were tiny and lived in water. In the nineteenth century it was quite usual to expect under-sevens to be familiar with the Tree of the Knowledge of Good and Evil and the Fall of Man. When modern infant children ask questions about man and animals I find they do not appear to be non-plussed by the evolutionary story. In fact, the more experience one has of nursery children, the more one realizes what a mistake it is to underestimate their powers of understanding. 'Gosh!' exclaimed a six-year-old, looking down a microscope at some stagnant pond-water, 'come and see these smashing things swimming about. That teeny, teeny spot of water is their world. Are the bigger ones the fathers?' 'No, of course not,' replied a superior friend at his elbow, 'they reproduce by splitting into two.'

One must be prepared for anything in the nursery school, and that is one of the reasons why we believe that it is important to give our students who hope to be Nursery and Infant teachers as much Biology during their three years in training as those who will be teaching the eleven-year-olds.



# YOUNG CHILDREN AWAY FROM HOME

*Mary Maw, Inspector of Child Care, Children's Dept., London County Council<sup>1</sup>*

THESE reflections on the care of children in residential nurseries and nursery schools are written in the light of recollections of thirteen years' experience in nursery schools and five years' residential life in evacuation hostels. Past and present interweave as one tries to form a critical judgment on the present-day care of young children away from their own homes. From the past I have drawn not on my experience alone, but again and again have turned to contemplate the work of Susan Isaacs for the clear light her wisdom sheds upon the needs of young children and the problems of their growth and development.

In her evidence before the Curtis Committee Susan Isaacs has set out, explicitly and simply, the essential needs, for satisfactory development, of any young child, and has underlined them for the child denied ordinary family life. Her evidence is an elaboration of a simple theme—'good home life'. She has shown how family life, centred in the good home, contains within itself all that is needed for the baby's right development, but, discussing the growing child's need for wider and more varied experiences, Dr. Isaacs emphasised the value of the Nursery School.

The pioneers in this field of work all conceived of nursery schools as supplementary to the children's own homes—helping mothers in the poorest areas to care better for their children, supplying the nourishing food, the baths and hot water, suitable clothes and healthy surroundings which the mothers could not themselves provide. It was always recognized that ignorance prevailed with poverty, and in the nursery schools education of the parents went hand in hand with care of the children. Nursery School work was essentially social work.

Later, for more privileged children, the nursery school was seen as an extension of the good home. It provided more space, larger and more varied play equipment, wider opportunities for play with other children in social and experimental activities, but always the child's life at home and in school was an integrated whole.

The first nursery schools followed traditional 'kindergarten' lines with a somewhat stereotyped

programme of formal group activities. Soon, however, experiments with a more flexible routine began, characterized by a gradual withdrawal of the teacher from the rôle of benign dictator, saying what should be done, how, and who should do it. Correspondingly, the children began to play more positive rôles. The change was observable both in what the children did and in the way they did it. They sat still in their ordered groups less than hitherto, and moved about more freely. They did not all do the same thing at the same time, but rather, for long periods of the day each chose from among many activities that which appealed to him most, and chose with whom he played. Little groups formed, broke up, and re-formed; the grown-ups, instead of dictating, were available to provide materials and implements, to advise and help as the need arose. They watched for signs which would guide them to more active participation—noticing the timid children who needed the reassurance of an adult to give them the confidence to experiment; the dreamy children needing a stimulus to activity; the aggressors who must be given some harmless outlet for their need to dominate. There must be hammers and saws, bonfires, water and earth; the primitive, malleable, plastic materials, clay and sand, dough and paint—with the opportunities these give for basic scientific experiment and discovery as well as creative effort; apparatus for agility, climbing, balancing, jumping; bare feet and bare bodies; water, sunshine and air. Thus the nursery school idea developed, and thus it may be seen at work to-day in many schools.

These opportunities for satisfying activity, delightful and absorbing play, ensure the muscular effort and sensory experience which in early childhood are the means of mental growth and the vehicles of fantasy. Susan Isaacs and others have made clear to us how greatly young children are helped, through active, imaginative play, to work through the burden of anxiety, jealousy and guilt which is an inescapable part of growing-up.

As understanding of these things grows it becomes possible to give the children more freedom in their play. In some nursery schools the daily programme has a flexibility which in a high degree meets individual children's varying needs. Free activities may, and for some children

<sup>1</sup> In this paper Miss Maw is expressing her own views, which are not necessarily those of the L.C.C.—ED.



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do, go on all the morning, but for the majority there comes a moment when the teacher sees that she must assume responsibility for what will happen next. Then, two or three at a time, the children give up their self-chosen pursuits and show themselves content to be guided by her. It is a matter of great interest to watch a skilful teacher thus 'take over' from the children; she may begin by asking two boys to move painting easels and wash pots and brushes; another to sweep up spilt sand; a five-year-old to take a younger to wash his hands. As the tidying goes on children may take books or dolls, or they may gather round the teacher to look at a picture or to see what other children have made. Perhaps she sits at the piano, playing softly while the children lie relaxed on their mats. Whatever she does she is getting them imperceptibly to accept her taking-over of the positive rôle; their willing response is the mark of her skill. She will always have a reason—dinner-time, rest-time, time to go home, or just that the children have wearied themselves in their ardent play, and now she will give them an alternative satisfaction. By bringing them together in the unity

of a group she gives her children the pleasure of shared experience—sharing a song, a story or a game; a meal, a joke or a thanksgiving. They have a sense of togetherness in which she herself partakes. This group emotion is valuable in its reality and integrity; at such times, activity and receptivity meet, and there is a creative moment when the children feel the reassurance of their kinship with each other. In this way, where there is nothing forced or artificial, the children learn true co-operation.

There are, however, other group situations which, being unrelated to the children's desires or needs, and ill-matched to their stage of development, are felt to be irksome and restrictive. Sometimes a whole group is marshalled to the toilet together, or children sit waiting too long at the table for dinner to come, or passively in a ring while one at a time is called upon to sing. Such restrictiveness is found where the adults fear that things may get out of hand, or when they feel ill at ease if there is divergence from an accepted pattern.

It is interesting to consider the group situation of the nursery school meal; the small tables for



four or six children, each with its gay cloth and vase of flowers; the serving table where the teacher officiates and to which the small waiters come, wearing special aprons, carrying tiny trays; sure-footed, deft, confident and courteous. The effect charms, but is it not all a little artificial, a kind of doll play for grown-ups? May we not be 'socializing' these children too soon and inappropriately? Or is it for the children just another enjoyable game? Enjoyable for the older children, perhaps, but this meal-time with its ritual is apt sometimes to be too prolonged for the primitive two-year-old who cares not that his food comes to him on a tray in his due turn, but wants it now, quickly, from his mother's hand. Some understanding teachers let their two-year-olds come to the serving table to gaze and point and choose, so that the long sitting and waiting time is lessened for them, but even so, this café or cafeteria set-up, however attractive, is something quite different from a family meal with the youngest in his high chair, banging his spoon and eyeing his mother as she serves her children before sitting down to eat with them.

In the nursery schools we have made a small, ideal child's world. A *child's* world! Small chairs, low tables and shelves, low wash-basins and lavatories; everything separate and specially adapted to the child's height and strength. And why not, it may be asked. Highly desirable, all this, for his hygiene and his physical development. But the child is more than just a child; he is a family creature, and must live in relation to adults as well as to other children. True; and from the day nursery school the children go home each night to a 'real' world of full-sized furniture, adult implements and tools, with grown-up people who live their grown-up lives, albeit in an intimate, inextricable relationship with their children—the biological relationship. If they have been 'over-socialized' in the nursery school the balance is restored each bedtime. By and large, nursery school and home—child world and family life—exist in complementary harmony and it does no harm if the children are allowed, for their own pleasure and ours, to play at being grown-up at nursery school dinner-time.

When we turn to the Residential Nursery School the picture is entirely different. The children are here for many reasons, none of them happy ones. At best, because Mother is having a new baby; Daddy may visit frequently but

even at this best, home seems far away and there may be acute anxiety about returning, and fears that Mummy may never come back—terrifying fantasies of loss and desertion. Bed-time is most frightening. Everything at first is strange and different—the grown-ups, though kind and reassuring, are strangers and they have many other children to attend to—children who seem alien and threatening in their competing claims for affection and care. The greatest help the grown-ups can give is to talk remindingly of Mummy and Daddy—for though tears may follow, their words are the only link between this strange place and home, the only reassurance that home still exists and return is possible. The children seize upon any faint resemblances to home: Jenny, visiting Matron's quarters, tells her, 'My Mummy's stairs are like yours.'

Other children are there for different, darker, reasons. 'My Mum went away—my Dad hit her.' Death of a mother seems kind beside these other reasons. Sometimes a mother must go urgently to hospital; her husband tries to manage, even takes his eighteen-months-old son to work, risking consequent trouble with his foreman. Things become daily more difficult; the father's anxiety infects the child and in this desperate state the little one enters the Nursery, ostensibly a 'short-stay' case, but a short stay that only too often lengthens indefinitely. Even so, such a child has not missed altogether the experience of home and parental devotion. At least for a time he consciously retains their image and memory. Although he is young and a stranger in a strange land he has had the basic experience of being a baby-with-mother-and-father and has known the satisfactions and frustrations of this elemental relationship. Yet, if it is not re-established before too long he will suffer permanently and irremediably.

Most desolate of all are those children whose experience of maternal care is almost nonexistent—foundlings, the abandoned, the illegitimates whose mothers have forsaken them. These children are utterly alone, coming into the care of the Local Authority without any human link, often denied the chance of adoption by reason of mixed blood, low intelligence and so on; they are a small percentage perhaps, but their deprivation is complete. Bowlby, in *Maternal Care and Mental Health*, has made clear their desperate situation. For the few that seem



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BETHINA A. BENNETT

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unaffected and able to grow up to satisfactory adulthood, the long procession of delinquents and neurotics, of vaguely unsatisfactory people with unfulfilled lives, testify to the fatal effects of such deprivation in the early years.

In residential nurseries and nursery schools, despite skilled and devoted care, its effects are clearly seen. In some eyes an anxious questioning, in some a vacant stare, in others suspicion. Perhaps most common is the scrutiny of the calculating eyes. 'What does this person mean for me?' they seem to ask. 'How can I claim her attention to the exclusion of the other children?' Sometimes the child's attitude is almost predatory; nothing about one's person escapes his searching gaze. 'What's that silver in your teeth? Let me hold your handbag!' They feel one's clothes, running their hands over the textures almost as the blind do. 'Are you my Mummy?' one asks. 'I've got two Mummies,' says a second. 'Are you going to take me home?' 'Will you find a Mummy for me?' they importune the visiting Child Welfare Officer who seeks foster homes for them. In the youngest children's bedroom one plays a moment with a child who

laughs and asks for more. 'an me, 'an me,' chorus all the others, but who can play mother to seven or eight or more simultaneously? 'Be Mummy to me! 'an me, 'an me!' echoes desperately in one's ears long afterwards.

Here is James—3½, probably highly intelligent; hyper-active, with restless, urgent movements. No one but he must help to set the table, move the chairs, tidy the toys; no one else must give out the sweets or serve the dinners. 'ME, Me! not 'im,' he points peremptorily, shakes his head conclusively. At the least frustration he is off in a temper—flings chairs, kicks toys, throws himself on the floor. This boy has other, more disconcerting habits—depositing his excreta in corners, behind furniture, anywhere but in the proper place. He is ambivalent—his instinct to grow up and be powerful warring fiercely with his equally strong desire to remain a petted baby.

This ambivalence is a feature, beyond normal for their age, of many of these children. There is a curious similarity in the patterns in which they express their conflicting feelings; it comes vividly to light in their attitude to interested visitors. One moment they are clinging, holding



hands, crowding on to one's knee, hugging and kissing. The next, quite roughly pushing, pulling, squeezing, and attacking verbally in primitive, bodily terms. How interesting, yet how sad this is—this fixation of feeling at the physical level, in children of four and five. There is a disconcerting note of mockery in their tone and manner—a hard detachment that sits ill upon such young things.

What kind of life and setting does the residential nursery school provide? Perhaps we hardly realize how different it is in almost every respect, from life in an ordinary family home, with its large and spacious rooms, shiny polished floors, and furnished 'for children only'. Children in residential nursery schools do not go home each night. The nursery is their world and the limit of their experience except for occasional outings. Their lives lack almost all the little recurring incidents that make up the ordinary daily round of the child in his own home—Dad shaving, Mum cooking the breakfast; going shopping with Mum, and when you are a bit older, *for* Mum; neighbours chatting, half-heard grown-up talk of prices going up, illness, births. Dad colour-washing the scullery; Dad coming home tired and hungry, and 'You must let him have his tea in peace.' Respecting the privileges of the grown-ups in the family; living on the edge of their life and absorbing it all in the confident hope of one day doing what Mum and Dad do now: realizing dimly that there are troubles and anxieties that affect the whole family—a realization from which springs human sympathy and the sense of fellowship. Child and adult life interwoven and integrated in the Family, instead of separated, in the Nursery. How can children learn to live comfortably in the grown-up world if they only know of it in infrequent isolated moments, when, as a 'treat' they are allowed into the teacher's bedroom or staffroom? How can they learn anything except by 'living it'? Seeing these children deprived of so many trivial everyday experiences, one realizes with a shock that 'education' is life in all its ordinariness as well as in its wealth and variety. It is this 'ordinariness' that we must try to bring to these children, but how difficult it is. The spacious rooms and pleasant gardens, the expensive play equipment, the generous outfits of suitable and attractive clothes are not enough. They cannot take the place of the human relationships that are lacking

in the experience of their lives. They should spend some part of every day in ordinary rooms with the furnishings of home (wherever possible use should be made of one of the smaller rooms as a cosy sitting-room) where the staff can sit for a while as a mother does, mending or knitting, as she chats with her children. They should tag around after the staff going about their household jobs and have the opportunity to help where they can—here a child drying the spoons, there one helping to make beds and dust, one in the kitchen, washing out the milk bottles, another helping to wash socks. At such times an *individual* child can hold peaceful, uninterrupted conversation with one grown-up person in a way that is impossible in the hurly-burly of the group. Where these things are being attempted the children's response, in increased vitality and stability, is startling.

Each child must feel that there is *one* grown-up to whom he 'belongs', who is specially interested in him and will give him some measure of individual 'mothering'. This is by no means easy to arrange but where its importance is understood it has been found possible. When we ask very young children to 'share' mothering we risk destroying their capacity to make really deep and sound relationships with other people. Every baby has a need and a right to an exclusive relationship with his mother and if we diffuse his capacity to love when he is very young he may never achieve anything but shallow and fleeting relationships all his life. This is the danger inherent in the enforced sharing and 'unselfishness' demanded when all toys are communal and all attention and affection has to be competed for. Somehow, every child must have his very own possessions; he must have somewhere to keep them and the chance to add to them; it is not sufficiently realized that personal possessions are a part of the personality and help to put continuity into our lives. How can children learn to appreciate the value and sacredness of other people's property if they have nothing of their own to cherish and value?

All these things sound simple, even trivial—but are hard to achieve. It is comparatively easy to run a good nursery school based on satisfactory group experiences; how hard to make a 'home' for the individual children of a residential nursery school only those who are giving devoted service in such places really know.



# ENTRY TO SCHOOL<sup>1</sup>—A TEACHER CONTINUES

M. R. Killon, *Ludwick Infant's School, Welwyn Garden City*

THE joys and sorrows of entry to school have never been far from my observation during the time I have been working in nursery and infant schools. More and more have I been forced to meditate on this crisis in a child's life and to wonder just what it really means to his mental health and natural development. To some children, of course—the happy few—school holds no terrors, real or imaginary; they know a great deal beforehand of what it is really like and they are able and willing to accept new and unexpected happenings quite cheerfully. School for them has come at exactly the right stage in their development and what it provides satisfies their needs. They make good social adjustments, meet the requirements of their teacher, please their proud parents and enjoy life immensely.

What of the others? Dr. Arnold Gesell in *The Child from Five to Ten* states:

'Parents, teachers and school administrators may be unaware of the complex of factors both inherent and environmental which can undermine the morale of a school beginner. Sometimes the transition to school is so blundering that it produces gastro-intestinal symptoms and severe emotional reactions. Here individual differences count. The sensitive and immature children suffer most. Difficulties of adjustment are exacerbated if the teacher has a cheerless disciplinary personality, if the methods of instruction are over-rigid with excess stress on academic proficiency, competitiveness and school marks. In some of these instances the tensions of school entrance are so abnormally weighted against the child that his mental health is overtaxed.'

Honesty should compel us to admit the truth of this statement as we think of children whose experiences prove it. What then? Do we continue as before, saying airily to the anxious mother with the tearful child, 'Oh, he'll soon get used to it'? I believe that something can and must be done immediately, and since September last I have been able to try out some ideas. I have worked on the assumption that a child starting his school career is in essence going through another form of weaning, and therefore the rules

that apply at other times of weaning should also apply here. The most important of these is, of course, that no two children are alike even in the same family; and that the mother is the person most likely to know the child best. Infinite variations of human response have to be allowed for as have also mistakes by some mothers—which in themselves help the observer to understand the children.

My Headmistress, who is a never-failing source of inspiration to her staff, arranged to admit, on the first day of the Autumn Term, only those children who were already five years old and there were not too many of these children to make one class. This meant that there were three teachers (of whom I was one) ready to receive the children whose fifth birthday fell after September 1st. These children came to be admitted on the second and many subsequent days of term, as the word got around that under-fives had a chance of getting in to school. As she interviewed each mother, the headmistress tried to find out whether the mother was able and willing to devote some time and trouble to giving her child a gradual introduction to school. Those who wished to do this were then brought along with their children to my classroom and introduced to me. I told every mother that I did not want her to leave her child in school at all that day, and asked her if it was convenient to stay for an hour there and then or whether she would prefer to return later. This apparently haphazard arrangement worked quite well, and the thirteen children who arrived that day spread themselves out conveniently; every mother and child spending a period in school varying from a few minutes to two hours. During this time, I tried to get the mother to talk about her child as much as possible, at the same time observing him and trying to sum up the relationship between them. This was specially interesting when a younger sibling was also present. I explained that I wanted the children to look at and try their hand at everything in the classroom and playground, and asked the mothers to make a special point of explaining school toilet arrangements on the spot and to help their children to find their own way back to their classroom. (This last achievement, I felt, was no small one in a building where there are

<sup>1</sup> See *The New Era*, Vol. 32, No. 8. Mr. Hutchinson, County Education Officer, Isle of Wight, writes under the same title.



nine classroom doors in a row (although they do have identifying marks), and with very similar cloakrooms at either end of the corridor.) I asked them to stay for as long as they could and to let me know when to expect them next day.

On Wednesday, the thirteen children came again with six others making their first appearance. As on the previous day, they spread themselves conveniently and there were never more than about ten in school at once. In my conversations with the mothers this time, I tried to find out (if I had not already been told) what each child felt about being left in school for a while. I tried to make it clear that I did not want this separation to be hurried in any way, but that if a child was ready to say goodbye to his mother and let her go and do some shopping, there was no reason why she should not do so. I asked her to tell him exactly where she was going and what she was going to do, and suggested that he should tell her what he would do until she returned. I asked her to be sure to come back sooner rather than later, and so eleven out of the original thirteen children spent about an hour in school that day without their mothers. Out of the six who came for the first time, four also stayed some time alone after a while with their mothers. This was not my intention, but as I was working on the principle that a mother knows what her child will take and as three out of the four were with children they knew already, I allowed this to happen. Again before they went home, everybody arranged with me what they would do the next day.

On Thursday and Friday many differing arrangements were made, from Gordon who stayed all day including dinner-time, and William who came and went by himself, to Geoffrey who stayed in school with his mother for only half an hour and looked unhappy all the time. Still

*... and an old lorry*

mothers came and went as they felt they could and still they discussed with me exactly how long each child was to stay in school. I was now trying to get them to realize that school hours could be disregarded because it was the happiness of the children that mattered most and that each one of them would know exactly how much of school her child could stand without ill-effect. I tried to find out what differences the new experiences were making to the children at home, particularly in regard to tiredness and sleeping habits.

The second week opened with a surprise for me because nine mothers wanted their children to stay all day in school including dinner-time. Once again this was not my intention but again I allowed it to happen. The other nine children came and went during the day at times to suit their mothers although these times were becoming more and more the normal school hours. At the end of this second week there was only Douglas who was not attending for the full school day—he came mornings only until after half-term—and Gloria who was absent after Tuesday. By this time, another child had begun to come as 'a visitor' (my explanation to the old hands) and thereafter others joined us at irregular intervals. It was, of course, much easier to deal with these later arrivals because of the settled atmosphere into which they came; also it was more satisfactory to have only one mother to talk to at a time. It was most interesting to watch them watching children and I felt that maybe the experience of being surrounded by a group of children who played naturally but were not allowed always to do what they liked might help them more than much talk.

I do not wish to claim that anything I have done is original or unique—indeed I am fully aware that a somewhat similar procedure is standard practice in some nursery schools. From the superintendents of these schools I have gained much inspiration and it would be interesting to hear how their experience differs from mine. I am sure that one fact is certain to cause quite a big difference, and that is that nursery schools are something new to most mothers who have, therefore, no preconceived ideas either about the school or what their child should do when there. In an infant school, apparently, all is different even although the Headmistress and staff are doing everything they can to make the place personal, welcoming and informal. The





January 1952

bogies of compulsory full-time attendance and the statutory age of five years backed by Attendance Officers and the arm of the law loom very large. Memories of their own infant school days are no help to many parents. One London mother, when asked what she knew about the school to which she was going to send her little girl, said, 'Oh, I know all about it, I went there myself.' Is it any wonder, therefore, that when parents do realize that things are different a feeling of helpless confusion leading to resentment often overcomes them? P.T.A. meetings do help, of course, but it is often the chance remark on the spur of the moment that does most good. Teachers who struggle for new ways in education seldom escape parental opposition, but having the mothers in school to share the life their children are leading seems to me to present an opportunity for removing many of the causes of such opposition.

The most unexpected finding from this experiment is that mothers are far more likely to want to rush things than to hang around when their child could really do without them. A friend of mine, when told something of what I was hoping to do, said, 'I would never dare. Some mothers I know never would leave their children.' Maybe I have not had a true random sample and certainly my numbers have been small, but they have not included a mother who wished to stay after her child had indicated that she could go. These indications varied greatly; among them were such remarks as 'Why don't you go?' 'Mothers don't stay in school.' 'You can go now, I've got someone to look after me.' On the other hand, the mistakes referred to earlier were nearly all the result of taking too much for granted and wanting the children to have more than they were really ready for. Both Douglas and Wendon shed a few tears on the first occasion they stayed for more than an hour—it was as if with the best will in the world they could not bear it any longer. I asked Wendon's mother not to leave him for so long the next day and after a spell of really short-time he became perfectly happy and suddenly began to come full-time. A more serious mistake was made with Gloria. After parts of three days during the first week had been spent happily in school, she stayed all day on Monday including dinner-time. But on Tuesday morning she became very unhappy saying she wanted to go home and that her mother said that



*Adventures help children to feel secure*

she could go alone. 'But Gloria,' I said, 'I thought you were going to have your dinner at school like you did yesterday.' 'I'm not allowed to—I'm not allowed to,' she said, getting more and more upset. Unfortunately I could not believe her, nor could she go home at dinner-time as a neighbour said that her mother was out. The result was that she stayed at home for a fortnight and we began all over again when she returned, but this time with tears.

As a contrast, Wallace's mother made some interesting and sensible suggestions so that he should be able to have his dinner at school, yet not stay too long. She arranged to come to the canteen at about 12-30 when he would probably be just about finishing his dinner. For three days he went home then, but on the fourth day he just refused to go. However, she still came at the same time for several more days until he agreed to stay all day in school without the option of going home at half-time. The chief difficulty, I feel, about children staying to dinner too soon lies in the fact that during some of the dinner-hour they have to be separated from the teacher who is their focal point of security. Even a bare ten minutes away from her is an eternity, or so it seemed to Denise and Vera, whereas if they could have waited until the school environment and routine had become sufficiently familiar to spell security, all would probably have been well.

Vera, I think, is the child who has suffered most from being hurried into school. At 4½ she was one of the youngest to be admitted. Her mother said that she was anticipating difficulty and was glad to be able to stay with Vera, which she did for the whole of the first two mornings—longer than anybody else. Vera returned to school on the second afternoon with her friend Catherine and Catherine's mother. On the third day her mother decided that Vera could stay for almost all the morning and afternoon 'because she'd got Catherine,' and on the fourth day she could stay



to dinner too. Considering the expectations of difficulty and the fact that Vera showed many signs of insecurity, these decisions were surprising. But evidently she had decided that she had done all that was necessary, and that Vera was now settled in school.

It is, of course, widely recognized that a child who enters school already knowing another in the same class is at a great advantage, but seldom can such a friendship have been tested as was that of Denise and Olive. They both came with Olive's mother on their third morning and when after a short time of settling down she was preparing to leave them for an hour, Denise declared that she was going home too. So Olive watched her mother taking her friend home while she stayed at school. Judging by what has happened since, this arrangement must have been quite satisfactory to all concerned!

Children at Ludwick school have more than the usual number of opportunities for activities demanding the use of big muscular movements. In the Hall, we have Essex physical training apparatus, Nuffield Research equipment, Cubicon and various toys such as a large engine and a rocking horse. In the playground and field there are two climbing frames, parallel bars and ropes, steps, rope ladders, a slide, a landing craft and an old lorry. These prove to be a very great attraction to most of the school beginners, and I am certain that such activities are tremendously important in helping children to feel secure in their new environment. Another delight is music, both unaccompanied singing and piano or gramophone for dancing. An understanding colleague has allowed me to have her piano in my classroom this term and for the first weeks I ended both morning and afternoon school with dancing. This has helped to overcome another difficulty with children new to school—the explanation of time. I have found it most helpful to have a similar routine for morning and afternoon—'first we play, then it's packing-up time and we talk, and after dancing it's time to go home.'

It is advisable when weaning to be prepared for a time when a child makes no progress or even seems to take a backward step. This certainly applies when entering school, and this term has not been without its difficulties for various children and for me. But it has seemed easier to locate the probable source of trouble, and I have

sometimes advised a return to part-time attendance or even the mother staying with the child if this appeared likely to help. The most unpredictable things will cause an upset—even the best intentions of the teacher! Consider the story of Veronica, who knew what school was like because she had been to the Open Day at the Secondary Modern school her brother attended, and she knew the Junior school where the boy next door went. She had seen the desks and the writing and she knew what sums were. She had not been away from her mother much although there had been some talk of sending her to a nursery because of the recurring illness of her father during the last two and a half years. She seemed to enjoy her first two visits but on the third day she would not be parted from her mother, who said it had been difficult to get her to come at all. She began to have disturbed nights and her mother heard her saying, 'It isn't a proper school, it's like a nursery.' School had desks in rows and the children had writing books and did sums—where were these things at Ludwick? If it was not a school it must be a nursery because that was the only other place where mothers left children. Yes, and that very week her Daddy was in bed again, like he was before when a nursery was mentioned. But her mother had said that she was not to go to a nursery, yet here she was—did that mean her mother had deceived her?

This, of course, is my interpretation of what Veronica's mother told me, and the whole situation was complicated by the fact that she herself disapproved of the school. But does not it show how right Dr. Gesell was to mention a 'complex of factors', and how infinitely subtle a process is this business of entry to school?

### THE NURSERY SCHOOL ASSOCIATION OF GREAT BRITAIN AND NORTHERN IRELAND

*Subject:*

## FREEDOM AND DISCIPLINE

*Speaker:*

DR. D. W. WINNICOTT

A residential study week-end will be held at Beatrice Webb House, Dorking, Surrey, from the evening of March 21st to March 23rd, 1952. The fee for the course will be £2 10s. 0d. Application should be made to The Secretary, Nursery School Association, 1 Park Crescent, London, W.1.



# THE EDUCATION OF THE FEELING LIFE

*Margaret Bennell, Hawkwood College, Stroud, Glos.*

IN thinking of the emotional education of children, it is the years between seven and thirteen that specially concern us, for it is during these years that the feeling life most needs nourishment. Above all, the rhythmic system must develop healthfully although it is, of course, important that the whole body and the three soul forces of thinking, feeling and willing should be brought into balance and healthy growth year by year.

Every mother and teacher knows that the child who develops naturally from seven to fourteen is an artist, in the widest sense of the term, and responds to colour, music and drama far more than to any abstract intellectual approach to knowledge. Many educationists regret that the present system of scholarship examination at eleven involves much more of the latter than experience or their own instinctive wisdom would wish for the children in their care.

E. M. Forster writes of the English public school system that a boy leaves school with well-trained brain and undeveloped heart, and that this undeveloped heart makes it difficult for him to enter effectively and with understanding into the human relationships of life. I would go further and say that it is this undeveloped heart which renders modern thought dry, abstract and unrealistic, for a rich feeling life together with a fine mind, not only confers understanding in life's manifold relationships, but enriches thought itself with creative realism.

Rudolf Steiner has shewn how, between the ages of seven and fourteen the child's feelings and emotions can be fostered and trained. Since, as

we have said, the child during these years is an artist, the teacher also needs to be an artist—not necessarily one who can paint pictures, but one who has an artistic approach to the world, and who understands something of the development of a child and of mankind.

Embryologists describe to us the way in which the human embryo passes through earlier stages of life before the human child is fully formed in the womb. In the same way, says Rudolf Steiner, the child in a certain sense recapitulates the earlier stages of man's development. Just as man has come through the ages of fairytale, myth and legend, so the child finds his rich nourishment in these as he passes through the phases of childhood.

From fairy tale and fable he grows to the sagas of the Old Testament in about his ninth year. During the following year the grandeur of the Norse Myths will enthrall him. About eleven he will stand at the point of balance between childhood and adolescence, just as the Greeks once stood at the pivot between ancient and modern worlds. And during this year the Greek myths will be his natural food.

A year later he will respond inwardly to the glowing colour and adventure of the Middle Ages, and finally, as his ripening powers of intellect awaken to abstract thought he will enter with his whole being into the story of the new world that came into existence at the Renaissance, when modern thought was born.

These studies, presented to the child year by year with all the colour and drama of which the teacher is capable, will work very deeply and healthfully into his feeling life. But the teacher must be filled with an inner certainty that these stories are fraught with as rich a meaning and import for the child as for his forbears who first experienced them.

Much is debated concerning the moral and religious education of the child and it is too often supposed that an appeal to his intellect, as occasion arises, will lead him to do right. We cling rather pathetically to this belief in spite of our own experience which corresponds too often with that of the apostle Paul: 'The good that I would I do not, and the evil that I would not, that I do.' In other words, the intellect, in direct connexion with the will, is often inadequate—whereas the

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thought, reaching the will *via* the feeling life, brings into play an integrated personality which meets the impact and demands of the outer world with creative strength and resilience.

Rudolf Steiner has shewn us that it is just in these years that we have been discussing that so much can be done to lay the foundation for a true morality in children through the feeling life—so that they come to love the good, the true and the beautiful and turn with distaste from the mean and unworthy. But the courage, truth or kindness must be left implicit in the story. Any attempt at drawing a moral is, of course, fatal.

For example, a child at puberty goes through a phase, even if half unconsciously, when his old childish world appears to crumble, new capacities and feelings awaken in him and he becomes unsure of himself in the new 'grown-up' world to which he is reaching out. At such a time a deep impression is made upon him by the story of Columbus or other explorers who made intrepid voyages of discovery which were brought to a successful conclusion through the voyager's courage and faith. The story gains infinitely in power if it is told in glowing words by a teacher who senses the child's bewilderment but respects his privacy, and does not shew by the flicker of an eyelash that it has any special relevance to his pupil. This is only quoted as an example of what may be attempted all through the first seven years of school life, by a teacher who is led by sympathy and understanding, and the tact that is born of his love and respect for the children under his care.

During these years the child must find his hero either in real life or in story, or both. The teacher can help him to develop a love for the worthwhile qualities in human life by a rich fund of stories concerning men, women and children who by their colourful and adventurous lives showed the reality of eternal values. Such pictures, placed before a child, leave his spirit free, for pictures do not compel—and it is open to the child to accept or reject them.

One of the most important and far-going words of Rudolf Steiner on this subject is, I think, his exhortation that the teacher should not, by his early admonitions and directions, rob the child of the joy of discovering his own moral values at the right time as he grows to manhood. Modern conditions tend to batter the adult's mind into collective alignment with one or another party.

Charles Morgan, in his *Liberties of the Mind*, speaks of the danger to the British people of losing their independence of judgment, their resilience of imagination, their power to refer each new problem to their own consciences, their own sense of compassionate justice. 'It is', he says, 'the radical principle and invariable practice of all totalitarian states to freeze imagination. It is the radical principle of art to enable men and women to think and imagine for themselves.' Hence the social importance of a more imaginative training for the young, especially when television, radio and films tend to 'satisfy imaginative hunger out of a can' (the words are Morgan's) 'and so discourage the secret individual imagination from following its own quarry.'

Educationists are rightly deeply concerned about the awakening of sex in those in their care. Here, again, the problem is greatly magnified by the unnatural conditions that surround the children of to-day. Over-stressed intellectual work, to say nothing of the cinema and modern magazines, make it very difficult for the child to focus rightly the new feelings and instincts that arise at puberty. But puberty should mean the awakening of love. There are many gateways by which the child experiences the world, of which sex is only one. If his whole approach to the world through natural science and history, art and music, and also through such subjects as geography and mathematics has been such that his love flows out to the world—to mineral, flower, bird and beast, the earth, to men and women in all their struggles and achievements and failures, then the love that arises through sex will take its rightful place among other loves. Hereby his problems of puberty and adolescence will be infinitely simplified.

In a short article it has only been possible to stress a few sides of education which are less familiar. Of course, formal education, together with training in artistic work—painting and music—and also craft work, all play an important part during these school years.

But we do well to allow keen and sympathetic observation of the child's awakening faculties to direct our teaching, instead of imposing our adult theories and conveniences upon him. Just as good soil, sun, air and water enable the plants to grow, each in their own pattern and beauty, so does such an education develop each child and enable him to become—himself.



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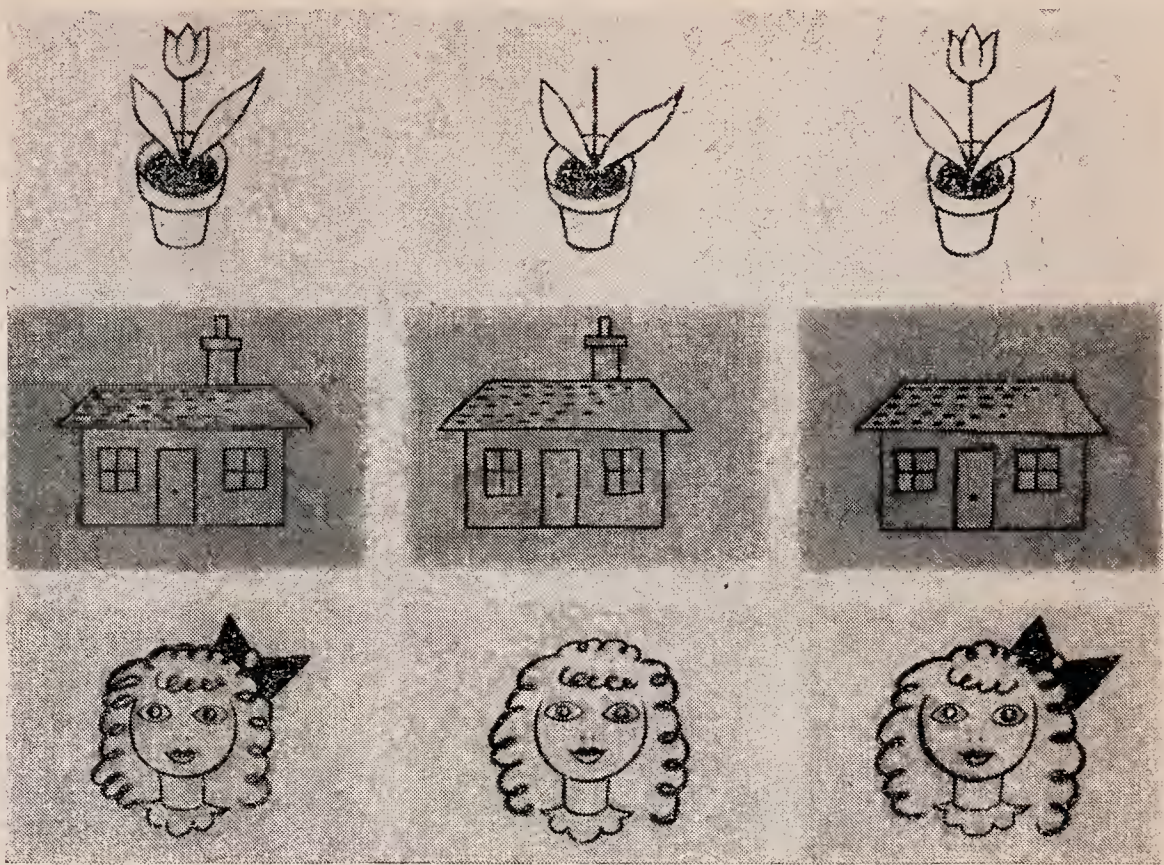
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## NOTES FROM THE ENGLISH SECTION

### Religious Drama

CAMBRIDGE BRANCH enjoyed a stimulating address on ‘Twentieth-Century Renaissance in Religious Drama’. The speaker was the Rev. Joseph McCulloch, who suggested that although religious drama was something very deep, it was none the less a necessity of religious life. So far, this century had produced four religious dramatists of merit—T. S. Eliot, Dorothy Sayers, Ronald Duncan and Christopher Fry. He was not sure that Nativity Plays could be regarded as a sign of the revival of religious drama, a great deal of which had died out of the church, most regrettably, at the time of the Renaissance. But fortunately, towards the middle of the Middle Ages, an upsurge of feeling, which in his view was better than an intellectual awakening, had led to an increased expression of religious fervour through drama. Yet, for four centuries, the Western world had suffered from an over-emphasis on intellectual development, which had resulted in an arid religious life. Religion had lost its spontaneity.

In the present century, however, we were being forced back to finding

the springs of religion in ourselves. In religious drama the audience found itself drawn into the play. The return of religious drama was inevitable. It had to come back into our lives. It was symbolic, and comprehensive, embracing both comedy and tragedy. It would, the speaker believed, continue to grow in the near future. We should be ready for it, but not attempt to force the pace.

The talk was followed by many questions, which were answered by the Rev. McCulloch.

### The Secondary Modern School in Action

DERBY BRANCH combined a day conference with a tour of a new secondary modern school building.

Speaker at the first session was Mr. E. S. Roberts, H.M.I., his topic ‘The Value and Importance of the Secondary Modern School’. Mr. Roberts made it clear that he was not expressing the views of the Ministry, but the results of his own experience and observation. We had deliberately chosen to set up a new type of school, the Secondary Modern, which would house 80 per cent. of the children of secondary

school age. How could we organize such a school, with its wide range of ability and aptitude? To him, organization meant simply a framework for personal relations, and he had been cheered and inspired to see that the essential need had been grasped. The personal relationship was changing from that of instructor and pupil to that of teacher and taught. The teacher was beginning to say, ‘I will help him, in everything, to grow’. In measuring attainment, the criterion now would have to be, not some preconceived standard, but the answer to the question ‘Is this your best work?’

It was essential that education should regard attributes as being as important as knowledge. There was a great increase in realism in teaching. There was less mere accumulation of facts. More pupils were doing, instead of just receiving. More teachers were taking care to show their pupils the justification for what they were doing. Interesting developments were being made in group work—important in developing useful social attitudes.

One problem had not yet been solved—that of attainments and examinations. The wide range of abilities



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in the Secondary Modern school would make it impossible to devise a universal leaving examination, and such an examination would in any case be a handicap. He saw no reason, however, why suitable individual pupils should not confirm the value of the work they had done by taking a suitable examination.

At the second session, Mr. J. W. Allen, Headmaster of Pear Tree School for Boys, spoke on 'The Day's Work in the Secondary Modern School'. The audience were immediately taken, in imagination, into a busy well-organized world, humming with activities of all kinds—a friendly, sane sort of world, intensely sympathetic to the needs of its individual members. Mr. Allen outlined the aims of his school and the measures that he, his staff, and the parents jointly took to bring about their realization. He gave some account of the attempts made to associate the child's education with 'realities', and to encourage each member of the school community to feel that he has it in him to make his own unique contribution to the life and progress of the school, and eventually to that of larger social units. Such positive contributions can be made only by those who have experienced a sense of 'belonging', a sense of adequacy and importance, a

sense of the value of human personality. In its system of 'tutor groups', in its particular interpretation of self-government, in its emphasis on the distinction of individual responsibility, of initiative, of courtesy, of the vitality and worth of *all* talents and aptitudes, however 'unacademic', and in its honest and effective attempts to develop in its pupils that elusive but fundamental characteristic of quality, Pear Tree School offered practical suggestions as to what may be done to allay doubts and uncertainties about the dignity, prestige, and immense potentialities of a Secondary Modern School.

### Next Month

As the February number will contain the full Report on the N.E.F.'s Human Right's Enquiry—to which members made so valuable a contribution—a report of the Section's meetings at the Conference of Educational Associations will appear on 1st March.

### Notes from the Swiss Section

The Swiss Section of the New Education Fellowship is organizing, under the patronage of the International Bureau of Education and the Swiss National Commission for Unesco an International Seminar on 'The Teaching of Elementary Mathematics'

to take place at Geneva. The provisional dates are the 3rd to the 8th March, 1952. The subjects will concern the teaching of Mathematics in nursery-infant and primary schools. Short talks will precede general discussion. Further information may be obtained from M. Hardi Fischer, 2 rue Et. Dumont, Geneva, or from International Headquarters of the N.E.F.

### Notes from Northern Ireland Section

The Northern Ireland Section of the Fellowship has had some interesting meetings during the past year. At the first meeting members heard an account of the activities in a county intermediate school, and at another, Miss M. Lamond from New South Wales gave a talk about Special Schools there. The Section has been mainly occupied during this year with the preparation of a Pupil's Progress Record for use in Primary Schools. It is now being tried out in many schools. Interest in the handicapped child has in no way abated. Preparations are already being made for a large meeting in the spring of 1952, when a Conference on aspects of the education of the handicapped child will be held.

The University of Durham Institute of Education announces a one-year course for experienced serving teachers of children under twelve years of age and for those training such teachers in Training Colleges, leading to the Institute's Diploma in the Education of Young Children. The next course will begin in September 1952 and is recognized by the Ministry of Education for grant. Successful completion of the course qualifies the teacher for an additional increment of salary under the Burnham Report. Teachers who are accepted are required to make application to their Authority for one year's leave of absence. Further particulars may be obtained from the Director, Institute of Education, Keping Terrace, Gilesgate, Durham.

**THE NURSERY SCHOOL ASSOCIATION** invites you to attend the following meetings at 1 Park Crescent, London, W.1:

1. **Lady Allen of Hurtwood** will speak on the work of the United Nations International Children's Emergency Fund on Friday, 18th January, at 8 p.m.
2. **Miss E. R. Boyce** will speak on 'Work in Infant Schools' on Friday, 7th March, at 8 p.m.

Application for tickets, price 2/6 per lecture, should be made to The Secretary, Nursery School Association, 1 Park Crescent, London, W.1.



**Lamberto Borghi** : *Saggi di Psicologia dell'Educazione* xii, 148 pp. 400 lire. *John Dewey et il Pensier Pedagogico contemporaneo negli Stati Uniti* viii, 272 pp. (Price not shown). *Educazione e Autorità nell'Italia Moderna* x. 346 pp. 1,200 lire. (All these books published by La Nuova Italia, Florence, 1951).

Lamberto Borghi teaches Education in the University of Pisa where in 1929 he took his degree in philosophy. Mussolini's racial laws caused him to spend most of the war years in America. There he immersed himself in the study of sociology and educational philosophy, returning in 1948 to make himself well known as an exponent of *l'educazione nuova*. These three books, all appearing in the same year, are really the fruit of those American years, and show the sources from which his own educational philosophy has drawn its inspiration. The first two belong to a useful collection called *Ancient and Modern Educators* (for which, by the way, works by Dewey, Livingstone, M. L. Jacks, Susan Isaacs, A. S. Neill and Sir Fred Clarke have been translated). The *Psychological Essays* draw widely on recent British and American work on the importance of a secure mother-infant relationship; the most substantial element in the book is a long essay on *Psychological Aspects of Education in the U.S.A.*—it gives a useful account, likely to make Borghi's Italian colleagues very envious, of public assistance and guidance services, nurseries, advice for parents, guidance clinics for problem children, mental clinics, special-hospital services, institutions for neglected children and orphans, schools for delinquents, and so on. The book on Dewey (whose *Education To-day* was translated by Borghi for the same collection) offers a clear and useful survey of modern American educational thought. The author contents himself mainly with summary accounts, but there is just enough critical evaluation to reveal his sympathy with the empirical and pragmatist attitude which has so much influenced educational experiments in Italy to-day. After 67 pages on Dewey himself, he deals with some of Dewey's critics, first the radical left wing (Dwight Macdonald, Helen Constatas, D. S. Savage, N. Chiaramonte, Andrea Caffi) and then writers associated with the Society of Friends. He passes to the Harvard thinkers, to Santayana and Whitehead, to the celebrated Harvard Report, and to the traditionalist movement associated

## Book Reviews

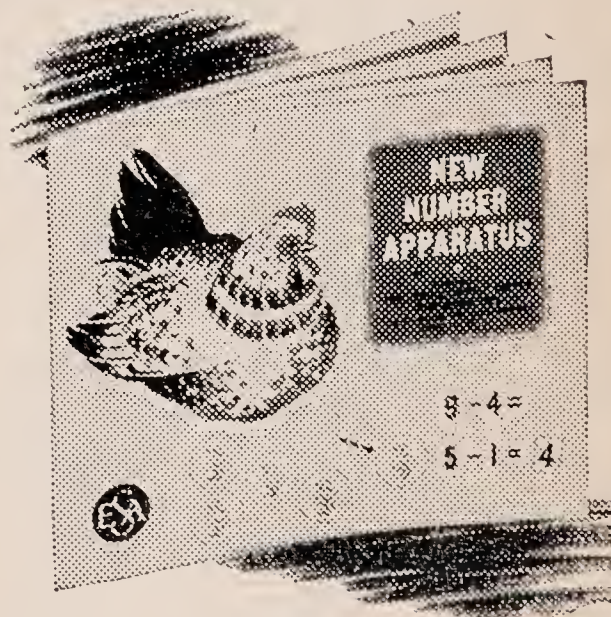
with Hutchins and Chicago. Finally come some of the latest developments of the Dewey School—Sydney Hook, H. M. Keller, J. L. Childs, W. H. Kilpatrick. An appendix on State, Church and School is refreshingly concrete after so much theory.

Both these works should be very useful in Italy, and the third, a more important work, shows why. It is, I should imagine, an original and valuable contribution to the history of Italian education since the Risorgimento. The theme (and treatment) are highly philosophical, being concerned with the theory of the state from Mazzini onwards, and demonstrating its effects on the theory of education. Borghi belongs to the progressive left wing in Italian education, liberal, democratic and experimental, impatient of the bureaucratic and authoritarian centralism of the national school system. Wise after the event, he demonstrates impressively how even the finest and noblest thinkers contributed cumulatively, with others less admirable, to the stranglehold of hierarchy and governmental regimentation—the political idealism of Mazzini, the opportunism of Cavour, the Hegelian idealism of

De Sanctis and others led in the same direction as the authority of the Church to which so many of them were opposed. Even the powerful emergence of socialism from about 1900 onwards in many ways confirmed this direction. It is one of the saddest ironies of the modern world that the fascist order was prepared by so many illustrious men who would have loathed it. Even Croce at first seems to have been well-disposed to Mussolini's programme, though as the world knows he soon passed into uncompromising opposition. If any figure stands out in a shining way from all this story it is that of Salvemini whose clarity of view amid the confusion of the time cannot be too much admired. The book goes on to a study of school and society under fascism, and deals finally, briefly and very sketchily, with the Resistance. The Italian school is left at the end still dominated by Church and State. There has been a great deal to do in Italy since the war about the *Riforma della Scuola*. Borghi clearly thinks that no effective reform is possible until people have acquired the sense of responsibility necessary to take their destiny into their own hands. The new education will not come without a renewed society; and this will hardly come without the development of all

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and interesting to children, the coloured illustrations being designed by Ursula Blau. Most of the sets contain enough material for four children, because it is thought that children enjoy, and profit by, working together.

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those independent groups, societies and private associations to which the peoples of Anglo-Saxon countries owe so much. The book illustrates strikingly how much more fruitful in the long run may be the common sense and hopeful experiments of ordinary folk than the 'wisdom of a heap of learned men'.

*R. D. Waller*

**Infant Speech.** M. M. Lewis.  
Second Edition with additional chapters and appendices. (Kegan Paul. 28/-).

This book needs no introduction to all those concerned with the linguistic development of the child. It remains one of the best attempts to bring the many detailed observations made by the author and other workers in the field of language into a systematic framework. In the first edition the author traced back the conceptual and conventional use of speech to the more archaic emotional speech patterns, such as babbling, and the less integrated patterns in the form of the early cries and of actions involved in feeding.

In this new edition he devotes attention to the further growth of linguistic intercourse, particularly to the ways in which the child refers to

the past and the future and in which he learns to pose and utilize questions.

Anyone engaged in theoretical or practical work concerning language will find this book a true treasure trove.

*L. Stein*

**Wayward Youth, by August Aichorn, with a foreword by Sigmund Freud. (Imago. 9/-).**

The timely re-issue of a book which has become almost a byword amongst those whose work takes them to the misfits of our society, gives an opportunity for newcomers to the field to make the acquaintance of a pioneer and for experienced workers to look again on the subject of their work from the psycho-analytic viewpoint.

Aichorn's book, albeit small and easily read, provides a mine of practical information from the hand of one whose very life was devoted to the problem which has so suddenly risen to importance. One need not subscribe to the theory of psycho-analysis in order to appreciate the value of the book. Here one finds the facts of delinquency set out in a simple manner which emphasizes the need for yet more attention to be paid to the requirements of early childhood.

Amongst the problems raised by Aichorn, there is one that is en-

countered by every modern worker and one that can only be alleviated by a change in public opinion towards the offender. 'The fact that the delinquent does not suffer discomfort from his symptoms constitutes one of the chief difficulties in the analytic treatment of delinquents.' This statement is applicable irrespective of the type of treatment adopted, and one might well add that when successful, the work of the psychiatrist, psychologist or probation officer is rarely followed by the gratitude usually accorded to the medical practitioner.

Similarly, the author places great importance on the recognition of the offender as an individual, and as such rarely amenable to mass treatment. In fact, throughout the book one finds reminders that we have a long way to travel along the official road before we reach the height attained by Aichorn some thirty or forty years ago. As the court worker realizes only too well, the rational approach to the problem of the naughty boy is only too often thrown to the winds when the offence is one which creates emotional reaction on the part of the layman. In such cases a demand for retribution is the normal course of events, and the value of Aichorn's book is in its power to reduce the possibility of such an occurrence.



Aichorn's attempt to retain ethical terminology within the framework of his deterministic theory may appear quaint to the scientific reader, but in no way detracts from the value of the work. When one speaks of 'Causes of Delinquency', one cannot also, logically, speak of 'moral impulses'. Ethical thought presupposes moral choice, whereas the main theme of *Wayward Youth* is that unethical actions are the inevitable result of certain causative factors. There is no doubt that this logical error arises because of the worthy attempt to reach a wide public with findings of fundamental importance, and as such will worry no one beyond the academic logicians.

J. E. T.

**A School's Adventure.** Geo. Olive. (Sylvan Press, 12/6).

'... we all like a little butter, and it has been one of the problems in writing this story to know exactly where to spread the butter and how thick to spread it...' and '... let us be frank, the gentle art of subtle advertisement—all these come within his (a Headmaster's) province...' Were this book no more than another historical account of a school, its value beyond the local might be questioned. Its hundred-and-forty pages do read, for the most part, a little too like a protracted 'Headmaster's Report' on Speech Day. It is the account, from 1553 to the present day, with a foreword by Air Marshall Tedder, of Dauntsey's School, a small Public school at East Lavington in Wiltshire, which sets emphasis on self-help, co-operation, and community usefulness in general, as well as on Agriculture in particular. The Headmaster lays stress on the expansion, on the 'Sanderson ideal', since his own appointment in 1919, and his quotation from the report after the Full Inspection of 1947 is relevant: '... The final impression left by the school is one of a vigorous and purposeful

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community...' There is no doubt that Dauntsey's is a vigorous and purposeful community. There is ample proof, especially in the chapters 'Curriculum and Activities' and 'A Headmaster Thinks Aloud', that Mr. Olive is an efficient, broad-minded, wisely-humorous guide for the young. Accounts of practical difficulties encountered, problems of adventurous organization surmounted, are valuable. We should have liked, from a Headmaster of Mr. Olive's foresight, insight, and optimism—evidenced in such statements as 'The best curriculum is framed on the fundamental idea that he learns best who learns with interest and with a purpose', and 'No boy should be stigmatized as a "dud", much more on such matters as—say—the 'introspective boy'. All Mr. Olive says here is 'Opportunities for quiet contemplation do not exist... He may run away from school, or... he may work out, under the guidance

of a capable master, a kind of technique for making a smooth passage through this strange world which he so much dislikes and fears.'

J. W. Tibble

**A Bibliographical Guide to the English Educational System.**  
George Baron. (Athlone Press, Constable & Co. 7/6).

This bibliography was originally prepared for lectures given to oversea students at the London University Institute of Education. It gives an annotated survey on books introducing the various forms of schools and institutions at present in existence in this country. The list is well compiled and there are hardly any noticeable omissions. It might, however, be of advantage if in the section on special schools and the educational facilities for children in hospitals were mentioned, as they are described in the reports of the Chief Medical Officer of the Ministry of Education. Eirene Collis' book, *A Way of Life for the Handicapped Child*, deserves to be quoted here also. The chapter *Approved Schools* would gain if it dealt a little more in detail with the facilities available for Juvenile Delinquents and would list some of the publications on the Borstal Institutions in spite of the fact that this part of special education is not administered by the Minister of Education.

K. F. Hirsch

We are glad to notice a new edition of the Answer Books 1 to 5 to the *Right from the Start Arithmetics*, by F. J. Schonell and S. H. Cracknell (Oliver and Boyd). For this edition all answers have been rechecked and those answers which appeared incorrectly in previous editions, owing to printer's difficulties, have now been replaced.

## Directory of Schools

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# THE NEW ERA

IN HOME AND SCHOOL

## HUMAN RIGHTS IN SCHOOLS

THIS Report is based on replies to an Enquiry Document, circulated by the New Education Fellowship to approximately three hundred schools in the twenty-six states in which its National Sections are active. Seventeen Sections and eighty schools have contributed material to the following pages, which reflect the teaching given to some 50,000 children. Almost all the replies contain matter of practical value to teachers, many of the answers being both detailed and comprehensive. For this reason, the writers of the Report have supported their analyses by extensive quotation.

Anonymity of school and teacher is maintained throughout. Replies were assembled in random order and assigned a number. A list of the schools in numerical order is appended.

It is evident that most of the teachers who have replied to the Enquiry have enjoyed doing so, that their work in school has been enriched by the stimulation it has afforded them, and that many of them have been glad to receive their first copy of the Declaration through this Enquiry. (We are publishing all the Articles of the Declaration, though not the Preamble, overleaf, for the convenience of readers.) We are convinced that in instigating this Enquiry Unesco has discovered an excellent way of stimulating an interest in Human Rights and in the Universal Declaration itself.

Members of the New Education Fellowship have long been engaged in deepening their own and their children's understanding about Human Rights. Their work in this field is perhaps best summed up in the words of our South American correspondent who, in describing the work done in his own very well-known Gimnasio, writes: 'But our principal aim has always been to create a climate which enables our pupils to understand their rights and their complementary duties in their own student body. There is nothing new in this for our colleagues in the New Education Fellowship. All that I have said is likewise the

rule governing their own dearest efforts. Every school inspired by the generous spirit of the new education has succeeded in carrying out a similar way of life.'

We devoted a considerable part of this Enquiry to an attempt to discover how far schools are in fact organized in conformity with the concepts expressed in the Universal Declaration. This procedure appears to us to have been justified by the replies we have received. Almost every school gave fuller and more confident replies about its daily life and human relationships than it did about curriculum, methods and teaching aids. Yet this was not merely a way of eluding the more factual questions, since almost without exception, the most interesting answers about curriculum and method were accompanied by the most interesting descriptions of the social organization of the school. Furthermore, where, as in certain of the Italian schools, there is little co-operation between the staff and a very weak corporate life in the school, the teachers who give exceedingly interesting accounts of how they are teaching about Human Rights in History and Philosophy lessons, bewail that this teaching is unlikely to influence the children as it should do, since they are given no chance of living it out in the school.

This being so, the largest section of the New Education Fellowship Report, pages 10 to 15, deals with accounts of how the daily life of the schools is conducted. Against this background it is hoped that the rest of the Enquiry will gain in validity and liveliness.

[In March 1951 Unesco called a meeting at Unesco House to discuss teaching about Human Rights, to which it invited representatives of the Fédération internationale de l'Enseignement; the Fédération internationale des professeurs de l'Enseignement Secondaire Officiel; the Fédération internationale des Associations d'Instituteurs; the New Education Fellowship; and the World Organization of the Teaching Profession. Each of these international teachers' organizations contracted to make an enquiry about the teaching of Human Rights among its own membership and to submit a report on their findings to Unesco.

We have great pleasure in publishing the New Education Fellowship's report in this issue of *The New Era*. In accordance with our contract with Unesco, that body holds a strict copyright over this material, which may not be reproduced, in whole or in part, except in the magazines or bulletins of N.E.F. National Sections.

All reviews and most advertisements have had to be held over for lack of space.—ED.]



# ARTICLES OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

*Adopted the 10th December 1948 in Plenary Session by the General Assembly of the United Nations*

**T**HE GENERAL ASSEMBLY PROCLAIMS: THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS *as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.*

**1** All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

**2** Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

**3** Everyone has the right to life, liberty and security of person.

**4** No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**5** No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**6** Everyone has the right to recognition everywhere as a person before the law.

**7** All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**8** Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

**9** No one shall be subjected to arbitrary arrest, detention or exile.

**10** Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

**11** (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

**12** No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

**13** (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

**14** (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

**15** (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**16** (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**17** (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.



**18** Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

**19** Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**20** (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

**21** (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

**22** Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

**23** (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

**24** Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

**25** (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary

social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

**26** (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

**27** (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

**28** Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

**29** (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

**30** Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.



# CURRICULUM<sup>1</sup>

**N**o single school approached by the New Education Fellowship in this Enquiry includes Human Rights as an item in its curriculum; some even offered documentary proof of this! But almost every school, when challenged to say at what age and in what lessons its children are introduced to the story of man's struggle for the basic freedoms, answered that this is done—usually indirectly—in History, Social Studies, Geography, Civics, Literature, and, where this is part of the official syllabus, in Religious Instruction, Scripture or Divinity. Some add also folk-dancing, folk-stories and art, and several find the history of scientific development a useful approach for pupils of 14 upwards.

In spite of the sameness of the subjects mentioned, there is a great variety in the quality and substance of the replies. But almost all of them shew how concerned the schools are about human relationships and about nourishing good attitudes in their children towards their fellow men, and how eagerly they seize on any aspect of the curriculum that can light up for their children the beauty of decency and justice in human affairs.

SCHOOL 12. Our children are aged 7 to 11, and we feel that at this stage our most effective way of dealing with Human Rights is:

- (a) To foster a desire to maintain human rights in the children's own society and to lead children to feel passionately on the question;
- (b) To promote action within the children's society, to maintain human rights and to protect individuals, minorities, and the interests of the community as a whole;
- (c) To awaken children's minds in such a way as to make them receptive to ideas and ideals in a wider society when the time comes. We hope that their convictions will make them receptive to formal teaching at a more mature age.

We feel, rightly or wrongly, that the more formal work on Human Rights would strike them as academic and that it should come later.

SCHOOL 33. We introduce children to a study of Human Rights through Geography (the people in other countries—China; at 10+ shortages of food, overcrowding) and through Literature—most stories, even 'Black Beauty', 'Lorna Doone', 'Robin Hood'. It is emotional and indirect training, but most effective.

Care of birds, animals, nature specimens, kindles kindness. Letters to children in other countries help understanding. The prayers said in school for children in other lands create sympathy. *All this, however, is only preparing the soil.*

At least one teacher, however, gives a warning against a specious teaching of human solidarity through stories of the lives of children in other lands:

SCHOOL 78. Unfortunately, there is still a tendency in stories about children of other lands to stress the picturesque and the unusual; to give a fairy-tale quality to the lives of children elsewhere and even to the children of our own land. Many of our children still believe that the children elsewhere are always dressed in national costume and lead exciting and adventurous lives. As the earliest impressions are so strong, this unbalanced view of other people persists for a long time, and often leads to a contempt of foreigners.

SCHOOL 66 (ITALY). I include teaching on Human Rights in History, Geography, Religion and Civics, but I never omit emphasizing the importance of Human Rights whatever subject I am teaching. It is the foundation of my whole teaching.

SCHOOL 44. At S.2 stage (8 years) our pupils in Social Studies begin a study of people of other lands. In S.3 (9 years) they study how they live, with simple comparisons with life in their own countries; also development of such things as steam and electricity, which affect man's comfort. In S.4 the study extends to the struggle through the ages for food and clothing and the developments that have helped man. All this is done simply. Our specified aims in Social Studies include:

- (a) to awaken the interest of children in the physical setting of the neighbourhood, country and world in which they live;
- (b) to give children an understanding of the interdependence of human beings by showing how life in the local district is influenced by the co-operation of the people in it, how town and country are interdependent, and how life in the local community is closely related to the life of other peoples in other lands and in other times;
- (c) through stories of men and women of past times to set before children ideals of brotherhood, truth, justice, tolerance, courage, unselfishness and responsibility to others;
- (d) to help every child to know his own district and his own country so that he may understand some of their achievements and shortcomings and may be ready to help to make them better places to live in.

SCHOOL 69. I do not believe in academic accounts of the development of Human Rights. Every principle of life is deduced from necessities which arise in school—and every opportunity to do this is seized.

These six quotations are fair samples of the attitudes of teachers of the younger age-group (6-14).

It is interesting to note that, whereas all these teachers refuse to force the pace and to impose on their children adult conceptions of Human Rights, they differ about the extent to which children of these ages are spontaneously interested in what might roughly be called the organization or codification of group behaviour. We all know that in their free group play both boys

<sup>1</sup> Since educational administration varies widely from country to country and the step between primary and secondary education may occur at any age between 11 and 14, we have not attempted to divide our material into primary and secondary or junior and senior, but have shown under each heading how the material and method become more complex as the children grow older.



and girls of about 9-12 have a general tendency to make up, write down, argue about, quarrel about, alter and enforce codes of rules—that in a club or gang these rules are often the main preoccupation of their group activities. There is no reason to doubt that, where a good teacher sees fit to do so and is equipped with suitable material, this spontaneous interest in law-making can be explained to the children as part of their normal human heritage ; and that they can learn with delight and in specific detail how the making and remaking of social rules has gradually led to safer, juster and more interesting human communities.

Only one of our correspondents had read the Universal Declaration of Human Rights to pre-adolescents. He writes :

SCHOOL 67. We discussed the Declaration with Group 6 during lunch-hour breaks, which greatly helped the answering of these questions.

These 10 to 12-year-olds found the Declaration a fascinating study. Much of it was, of course, beyond their experience and much tended to become 'political' (on the eve of a General Election !). There was, however, no question of their fundamental agreement with the Declaration and of their concern for human betterment. In fact they sometimes objected that the Articles were in conflict with actual fact (e.g. equal pay for equal work), which led on to their discussing the general competence of United Nations and to agreeing that, short of war, there was no means of compelling a nation to be 'responsible' (in carrying out the Declaration in its own country) any more than it was possible to compel a child to act responsibly. One girl compared the United Nations to a 'World Meeting' (cf. our School Meeting) where an offender against the world community could be 'guided and persuaded' to do what was right. To go further, at their age, would, it was felt, have been to take them out of their depth.

From this it looks as though, *if they found it advisable to do so*, the National Commissions might all prepare and circulate a children's version of the Universal Declaration of Human Rights (such as has been made in Norway, the United States and one or two other countries) which, in the hands of teachers who welcome the project, could greatly enliven their lessons in History, Geography, Social Studies, Civics, and Literature, even in the junior school.

### Doubts and Negations

There are, however, implicit in the replies of some teachers of juniors, and much more explicit in some of those of seniors, certain doubts, hesitations and even downright disagreement about the wisdom of using the Universal Declaration of Human Rights in school. According to Unesco's instructions about the form of this

Report, quotation from these is being deferred until the Section on *The Attitudes of Teachers and Pupils*. But before passing on to the Curriculum in the post-primary stage, it seems only just to record that some of the most thoughtful and thought-provoking replies from members of the New Education Fellowship argue *against* the use of the Universal Declaration on philosophical and religious or on pedagogic grounds, or point out the need to use it warily for fear of incurring official odium, in view of the socio-political situation in the teacher's local environment.

### Curriculum for Adolescents

Teaching about Human Rights takes place in very much the same subjects of the curriculum as for younger children. Though many secondary schools give such answers as 'History, Geography, Social Studies, Literature, but only incidentally and occasionally' (School 1), some of them are a good deal more sweeping—'in all subjects. Our teachers are profoundly interested in these Rights and speak of them whenever they have the chance; an opportunity can always be found to speak of them in any subject.' (School 24, Holland.) Or again—'In all subjects. Such fundamental truths require *direct* presentation throughout the secondary stage.' (Girls' school, 10-15.) Some, too, are much more precise, so that one gains a clear impression of the seriousness and thoroughness with which many children are taught about man's struggles for a free and just social framework :

SCHOOL 4. Naturally, pupils consider the story of man's struggle for the basic freedoms throughout their school career (i.e. from the age of 11) as part of their History lessons. Incidental rather than specific, e.g. when such points as Magna Carta, Petition of Rights, Bill of Rights, come into the course.

In Forms 5 and 6, ages 15 to 18, the history of religious ideas forms part of our syllabus of religious instruction. In the Sixth Form the British Broadcasting Corporation's programmes on religion and philosophy give opportunity to discuss ethical matters (ages 16 to 18).

Naturally, the study of the British Constitution in Forms 5 and 6 (as a special subject taken at Ordinary, Advanced and Scholarship levels) considers the legal and traditional aspect of the way in which rights are protected.

Here again the teaching is incidental rather than specific. History and 'British Constitution' and Religious Study play their part as described above. In addition, there are specific courses of Social Studies for the less academically-minded pupils. In the School Broadcasting 'Talks for Sixth Forms' last year, a major series was devoted to the history of Science and was keenly followed by all Sixth Form pupils.

In the Arts (Music, Painting, Architecture, Literature



including Drama) contributions from many countries come under consideration. Opportunity at least arises for the realization of freedom of thought and expression as an essential factor in human life.

SCHOOL 75. From the foundation of the Gimnasio, before the outbreak of the first world war, we set out to create an atmosphere of liberty, i.e. of liberty with responsibility. Our work was inspired by the following principles: The discipline of confidence, the spirit of mutual aid, respect for the opinions of others, and absence of racial and religious prejudice. We have realized our purpose by allowing all our pupils, juniors and seniors alike, to express their frank opinion about all that we are doing. The doors of Rector and Vice-Rector are always open, so that no pupil has any need to make an appointment to speak with them, but can put forward his personal observation or complaint at the moment when any matter arises.

For us, respect for the decencies of human life is paramount. We never humiliate a pupil and when it becomes necessary to reprove him, we appeal to reason and never to the authority we hold over him. Moreover, we never assume guilt until the child himself has had his say and his responsibility is proved. We have always done this. In all our converse with the pupils, and above all in our deeds, we have borne in mind not only their duties but their rights.

Enough has been said to show that the atmosphere of the Gimnasio is in admirable accord with the Articles of the Universal Declaration of Human Rights. This Declaration was, in many respects, a confirmation of all that we had preached and lived out fully with our pupils in the early life of the school. Naturally, therefore, as soon as we knew of its existence, we read it over with them and stressed the fact that, for the first time in the history of man, the Rights of Man were duly consecrated.

Furthermore, in our history lessons we have taken advantage of every opportunity to underline the principles set out in the Declaration. Perhaps it is not irrelevant to state that the Rector is vice-chairman of the Columbian National Commission of Unesco and that the pupils are kept fully informed of all that Unesco is doing and have full access to all its publications that are within their understanding. Far removed, therefore, from racial, religious or national prejudices, our pupils are thus acquiring a sensitive and humane understanding of world problems.

Through the Junior Red Cross which we joined in 1923, we have had close contact and many exchanges with the youth of other nations.

But our principal aim has always been to create a climate which enables them to understand their rights and their complementary duties in their own student body . . .

Now, on learning of the interesting enquiry you are making, we have carried out an experiment that may be interesting to others. We called together the pupils in the top classes of our secondary school and asked if they would give us in writing their total impression of the Universal Declaration of Human Rights, which we had just read them. The replies we thus got shewed clearly that so well did each pupil recognize in his school life the enjoyment of all the rights to which he could aspire, that many of them were sceptical as to whether Human Rights were similarly enjoyed by the majority of nations. We got them to see that, even if such rights are not yet respected in all parts, our duty as men is to struggle on till they are universally accepted.

SCHOOL 11. In Literature understanding of Human Rights comes through the study of the lives of great

men and also in reading the works of the greatest writers, especially those of the Romantic period, i.e. Burke, Wordsworth, Shelley, Byron. In the Lower Fourth (12-13), a year is specifically given to the study of Civics, and this brings in rights of the individual and duties to the community.

SCHOOL 23. National (Belgian) History; the liberation of the serfs, the evolution of the Communes in the Middle Ages and how they made themselves free; the fight against the tyranny of the Spanish and Austrian powers; fight against foreign invaders—French and German. Geography of the Belgian Congo—fight against slavery; moral elevation of the black races. Catechism; the great commandment of the charity, the Decalogue. Literature. Biblical History; *For all the Figure of Christ*. History of Rome and Greece as the foundation of our Western civilization.

SCHOOL 32. All through their school life here, from 11+ to 15+, our children meet this story, but contact is made mainly as Ethics. Through their Centres of Interest, their Morning Assemblies (when the theme of our readings is mainly this struggle for the basic freedoms through the lives of people such as Schweitzer, Damien, Pasteur, Curie) and their actual practical experience in living, the children are helped to an understanding of the problem. But we believe that Ethics *cannot be taught; they must be lived*.

SCHOOL 40. If the question is 'Do we set out specifically to teach about Human Rights in various subjects?' the answer is NO. But in all the humanities they emerge as significant factors. Only in the Sixth Form discussion period and Religious Instruction periods does the teaching become explicit.

SCHOOL 52 (AUSTRALIA). Religious Studies; Social Studies (11-12 years); History and Geography (in senior school); English Literature; French Civilization course in Literature; Latin. Ethical conceptions stressed through Literature incidentally rather than in direct relation to the Universal Declaration of Human Rights; the same is true also of the arts and sciences. Dramatic study—choice of plays for performance; recent productions included 'They Came to a City' (Priestley); 'R.U.R.' (Karel Capek); 'Everyman'.

There are certain warnings against too much insistence on specific teaching about Human Rights from teachers who have no doubt at all about the importance of such teaching, but who are afraid that too much of it may arouse resistance in the children's minds:

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SCHOOL 64 (GERMANY). The teaching about Human Rights is especially concentrated in Civics, but appears incidentally in all other subjects. Too much concentration means making these things tedious and loathsome. These problems ought to become self-evident and quite natural. The attitude of the teacher should induce the children to adopt this idea.

SCHOOL 77. I believe we can overdo this teaching of Human Rights and sicken children by too much repetition. Democratic living and the natural acceptance of the rights of children to be people *should not be emphasized* or children become suspicious and apt to regard it as not quite natural behaviour.

This first section of the New Education Fellowship's Report on the Teaching of Human Rights in Schools contains nothing very startling or new. Most of the teaching occurs in the lessons in which one would expect it to occur and runs on predictable lines. Most of the teachers whom we consulted are working to an official syllabus, put out for their guidance by some central

authority; and where, as in Great Britain, they are free of such official rulings, their practice is not noticeably more eccentric or even more adventurous. What is, in a quiet way, both striking and encouraging is the unostentatious vigour and conviction with which such teaching is being given in many schools in many countries. As one correspondent puts it:

SCHOOL 76. It must be realized that Human Rights cannot be taught as a special subject (as these questions seem to indicate) but must be included in the general school syllabus. On method, my comment is this: Any school organized on a basis that is truly concerned with the whole education of the child will automatically teach Human Rights (though not under that title) in its organization, in its classes, and in its spiritual outlook. The Declaration will be accepted in the future because our children are educated in the spirit of the Universal Declaration of Human Rights, and the method of teaching must keep this in mind. The children must understand Human Rights in relation to their own society before they can appreciate the national and international implications.

## METHOD

IN the Junior schools the methods are usually said to be indirect, though most of the schools claim to have used dramatization, projects, centres of interest, exchange of correspondence, the 'adoption' of a school in another country, and quite elaborate systems of electing school officers and running their own affairs through School Meetings. These are accepted methods of learning in a good modern school, and are not usually considered to be an 'indirect' approach to knowledge. The frequent repetition of the word, which occurs somewhere in most of the replies, is, we feel, misleading. What these teachers are really saying is: 'We do not take our children through the Universal Declaration Article by Article, nor do we say to them, or even to ourselves, when they have made some real step forward in group behaviour: "Now, children, we've been living out Article X (2) in the Universal Declaration of Human Rights."' (Not that anybody would wish them to do so!) It is quite clear that, as one already quoted claims, they are 'preparing the soil', and that many of them are doing this quite consciously and deliberately. Some of the replies indicate the inculcation of a fairly generalized world-mindedness, often expressed, *as is essential for children*, in an effort to give up their pocket-money and collect funds for deprived children overseas. Perhaps the most interesting are those which link up an increased understand-

ing of their duty to their immediate neighbours with friendliness and, if need be, help, for their remoter ones.

Here are some sample replies on method in Junior schools:

SCHOOL 38 (AUSTRALIA). Have had projects where pupils gained knowledge and interest in pupils of other nations. We 'adopted' a school in Europe. We held a United Nations Day when pupils, *who at this school come from eighteen different countries*, came forward in national costumes, sang own language songs, spoke a few words in their own tongue, told folklore tales, or danced. Children from other countries are made at home from minute of arrival . . .

Personally, I do not believe in 'ear-bashing' children. Serves no purpose, gets nowhere, waste of time. Children know what they *ought* to do. Our job is to plan *with them* the environment in which it is easy for them to DO the right thing.

SCHOOL 66 (ITALY). The only method used is teaching from the desk. In my class I attach much importance to discussion. It would be useful to have printed pamphlets of the principal constitutions, though I am convinced that practice of these rules in the life of the school is much more important than any teaching. In the teaching of Human Rights I always refer to examples from daily life, both in and out of school.

I believe that education about Human Rights may be best promoted by organizing the school as a community. In this case it is necessary to establish concrete rules which children understand because they refer to their own life. Many occasions thus arise for discussing and solving problems which arise in the life of the community. Human Rights and functions are thus embodied and become concrete in actual situations. I do not believe in material for teaching if it is isolated from real life.

SCHOOL 67 (ENGLAND), Group 5 (aged 9-10) had a



Centre of Interest on U.S.A., and Headmaster brought out how many nationalities had settled in U.S.A. and were working reasonably well together. This Centre of Interest was much helped by a pictorial racial map produced and supplied by United States Information Services. The discussion of the Declaration with Group 6 was much helped by the four large posters produced by the United Nations Association, illustrating the Declaration in detail.

Examples from life of school are used constantly. The fact and the example must always precede in the child's mind the establishment and understanding of a principle. Likewise, the unknown is always to be related to the known. The bountiful spread of fruit and flowers at Harvest Festival is the occasion for pointing out that these gifts are needed and appreciated by others in our own country (the old and the poor) and that millions in the world beyond are still going hungry.

SCHOOL 68 (ENGLAND). Through films, pictures from papers, magazines, books, discussion; children are encouraged to write to children abroad; teachers tell about or read letters about their own friends and relations abroad. Foreign students are welcomed to the school; this year Iraq is our special study as I have made friends with an Iraqi student who is supplying us with information, pictures, etc. Any children who leave us to go abroad are written to and write back and tell us of customs and ways in their new home (e.g. Johannesburg, Australia, France, Canada).

SCHOOL 44 (NEW ZEALAND). We have in our syllabus 'October 24th, United Nations Day', and set aside a week in preparation for this day, during which incidental teaching can be woven into a motivated pattern. During this week the *substance, simply*, of Magna Carta, Bill of Rights (United Kingdom and United States), United Nations Charter, Children's Charter, and Declaration of Human Rights are spoken of. Our own New Zealand Treaty of Waitangi, giving equality of rights and citizenship to our Maori people, is also specially mentioned.

We have Chinese pupils, Maori pupils and European D.P.'s. Tactful, practical examples in our work are easy if carefully handled. At an even simpler level, we try to teach neighbourliness, respect for the rights of others, etc., as part of our everyday civics training. Our pupils are young, but from 8 to 11+ we get an intelligent interest in peoples of other races, cultures, etc., then in their customs, dress, life, etc., and can readily arouse a deep sympathy for under-privileged people (£130 collected on Unicef appeal, at least half entirely spontaneous pupil-organized effort).

We find that a simple understanding of our own way of life, our ample sufficiency of food, clothing, and the good things of life, must first be established. It is easy then to draw a simple comparison through pictures, talks, etc., of the need to help. A brief talk, a snap appeal, will in a few days bring in a most generous response from the children's own pocket-money.

SCHOOL 62 (GERMANY). In core curriculum topics like 'Nach schwerem Leid', 'Menschlichkeit', 'Männer und Frauen in Dienst der Menschheit', 'Albert Schweizer, ein Leben für die Menschlichkeit', 'Rasse und Rassenfragen' (following Unesco directions). Our method, in upper classes especially, is discussion. It gives a clear summary about a right or wrong opinion, helps us to find the right point of view, and forms a personal ability to make decisions. Reading of booklets and magazines; composition competitions of various kinds.

Curriculum and goal have to be kept in tune. Important is the personality of the teacher. He has not only to know the goal but he must be filled with the

spirit of humanity. Then only is he able to influence his children's hearts. Compare with religious studies: How is it possible than an irreligious teacher can give really Christian lessons? . . . Understanding, knowledge, and adequate behaviour connected with the happy heart and thorough conviction certainly lead us to a better goal than all theoretic education.

SCHOOL 44 (NEW ZEALAND). Methods vary. As a member of Unesco National Commission, I was, in 1950, responsible for the preparation of an article on United Nations' Day, giving a variety of suggestions, including pre-celebration day preparation, suggestions for the day, and follow-up suggestions. These included: School Assembly; U.N. Day concert; tableaux; dramatization; studies; projects, etc. In our own school we had a week when Social Studies were devoted, at the appropriate levels, to the work of the United Nations.

## Methods for Adolescents

Adolescents receive much more systematic teaching about Human Rights than do their juniors, for two obvious reasons: Those who are academically-minded are preparing for public examinations at which at any rate some accurate knowledge will be expected of them about the main movements and documents which mark man's road towards the basic freedoms; and those who are due to leave school at 14 or 15,<sup>1</sup> either as workers or for technical training, cannot be allowed to do so without some systematic teaching about the laws and customs of the adult world. Some of our correspondents express this aspect of their duty particularly clearly:

SCHOOL 58. I make a point of talking about and discussing the basic freedoms with the 15 to 16-year-old children, but I believe this is really too early to consider such abstract ideas. I only do it because my pupils will have left before they are really old enough to be genuinely interested. The average child is not, I believe, really interested in the freedoms except in practice and as they affect him. The daily life of the school is, in my view, the only really sound training in the appreciation of Human Rights. In discussing democratic forms of government with my 15 to 16-year-olds, I naturally refer to the system of self-government in the school.

SCHOOL 60. We can only get them to think about Human Rights if they are taught something of the blood, sweat and tears which have been expended by their predecessors in their own country, who had to struggle hard before the abuses and evil conditions and personal restrictions of the past were removed. A broad study of history is therefore essential as a general background—with focus on the progress of ideas through the ages and their impact on the conduct of peoples—and how much of this will young people be capable of assimilating? Success will largely depend on the interest, enthusiasm and sense of conviction of the teachers.

Every opportunity should be taken to show that there are no fundamental differences between the peoples of the world.

SCHOOL 73. The Constitution of the Commonwealth of

<sup>1</sup>As already stated, these may find themselves in Primary or Secondary Schools, according to the administrative arrangements in their homeland.



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Australia has been discussed as a safeguard to the people's rights in dealing with the historical development of our land. A special project called 'Towards World Peace' was carried out in all subjects with all Forms. Class lessons, projects, activities, charts, discussions, were devised to impress on the children the work of the United Nations and the idea that world peace was something that all individuals in all nations must strive for, and that the basis for world peace is human understanding.

In addition, reference is also made to works of literature, e.g. *Uncle Tom's Cabin*, *The Last of his Tribe*, *For the Term of his Natural Life*. The lives of such great humanitarians as Shaftesbury, Wilberforce, Elizabeth Fry, Grenfell of Labrador, are dealt with in the Social Studies course.

It is difficult to give specific instances of pupil response or comment. The value of the study is seen rather in the general attitude of the pupils, in their regard for one another, their attitude to their teachers and school, and their appreciation of what others do for them.

**SCHOOL 19.** A large chart of the Declaration and also a large chart illustrating some of its points pictorially is being mounted on a suitable frame so that it can be transferred from classroom to classroom, and when this is done, lessons on the Universal Declaration of Human Rights will be given.

Posters, charts and literature from United Nations (received through the Commonwealth Office of Education or the South Australian division of the Australian Association for the United Nations), current affairs bulletins and discussion posters (the latter no longer published) from the Commonwealth Office of Education, a monthly news-sheet *The Good Neighbour*, published by the Department of Immigration, have all been used. Press reports and periodicals (English and American) are also useful.

The school is organized so that the boys may be able to experience democratic living. Other illustrations come from community life, as from first year onwards, this topic is included in the Social Studies course. Pupils as a whole fully appreciate the principles involved. Third year boys usually develop a considerable interest in and awareness of social problems.

**SCHOOL 37.** In the last term of the fourth year the pupils devote a whole term's work in Social Studies to the United Nations. The approach is from local, national and international problems to the methods by which these difficulties are overcome. Respect for Human Rights is taught by implication and by influence. Lessons in a formal way are not given on the Universal Declaration of Human Rights. Attempts have been made to do so, but the subject is one which, in general, has little interest for children—the present method of dealing with the question is an indirect one. Discussion, linked topics, debates, Centres of Interest, and projects have been used. Also useful—publications of Bureau of Current Affairs (posters now discontinued); publications from United Nations, Lake Success. Specially recommended: film-strips and posters from the Chief Information Officer, United Nations Organization, Russell Square, London, W.C.1; films from the Central Film Library.

Examples are used from school life and also from wider communities outside the school, e.g. the borough, the county, the church, the club, etc.

To teach the Universal Declaration of Human Rights as such is unsatisfactory—a knowledge of the Catechism does not make a good Christian. Our object is to foster an attitude of mind towards those issues concerning an individual's duties and responsibilities to his fellows.



As regards the formal teaching of History, Social Studies, Geography and Literature to adolescents who are likely to remain at school till 18, many of them qualifying for University entrance, there is nothing much that need be said though, even here, the schools vary considerably in their approach to a similar goal. From one or two, where the approach is still very formal, there are comments such as: 'The principal teacher of History was very interested in your Enquiry and asked for an opportunity of studying it more carefully.' Or again, from a girls' and a boys' Grammar School:

SCHOOL 1. We studied the Declaration as it applies to the school; their comments were apt and instructive. The idea was completely new to them. The main difficulty is to get them to see the force of the word 'arbitrary' in Articles 9 and 17; they are engaged at present in a discussion on whether they are really 'equal' to the King in 'dignity and rights' (this has led

us to a study of Shakespeare's 'Henry V'); on equal pay for women (many of them do not approve); and on marriage (the Catholics object to the acceptance of 'dissolution' in Article 16). An interesting but dangerous discussion arose from the study of Article 23. Some 16-year-olds have been taken from school against their wishes by their parents, and we would like to know how far Article 23(i) is compatible with Article 26(iii).

SCHOOL 29. The Enquiry has already stimulated discussion. Probably Sixth Form discussions and the History syllabus towards the end of the fourth year offer the best opportunities.

This school gives an interesting and comprehensive list of documents relating to Human Rights studied in ordinary History lessons throughout the school course, and we feel that, for the upper Forms in such schools, the Universal Declaration of Human Rights provides particularly challenging and stimulating discussion points, which bring to a focus much of the good History teaching that has gone on throughout their schooling.

## ORGANIZATION OF SCHOOL LIFE

**T**O what extent is responsibility delegated to pupils, and how are they selected for it?

In only four schools is no responsibility delegated. In Primary schools such responsibilities are generally in respect of the class rather than the school as a whole. Primary school teachers vary widely in their views as to the age at which responsibility can properly be delegated to pupils, and there is a large amount of experiment amongst both Primary and Secondary school teachers regarding the extent and the nature, as well as the means, of devolving authority and responsibility upon their pupils. In many schools the teachers aim to involve as many as possible of the children in responsibility for some aspect of school life.

As age is so important a factor in the delegation of responsibility, quotations will first be given relating to schools with children up to twelve years old. The first refers to a school of 244 children aged 7-11, in which there is no systematic delegation of authority to prefects or monitors:

What we do is as follows: (1) We teach that the maintenance of a high level of social life is *every* child's duty. (2) We teach all children, and in particular the older ones, that their duties are to respect and protect the interests of individuals, to promote the welfare of younger children, and to give special care to those suffering from any disability. What is done is left to the children's initiative, but if initiative is lacking, a lead is given by the Staff. (3) The children in the upper half of the school elect annually a captain and vice-captain for the boys and a captain and a vice-captain for the girls. These officers are treated as

representatives of the whole body of children, and speak on their behalf on public occasions. They are regarded as having some authority, and are expected to give a lead in matters affecting social life.

An Infants' School teacher, age-range of pupils 5-7½, writes:

The development of responsibility begins very early. Most children have opportunities for special jobs, and they take a great pride in these; putting out Physical Training apparatus; checking at end of morning session; supervising the smaller children as they carry chairs across the playground for long assembly; attending to flowers and arranging Nature Tables.

These are examples of delegation of responsibility, not of authority. On this, a teacher in an Australian Primary school of 584 children, age-range 4-12+, writes:

Care must be taken in delegating authority to children. They are not of an age to be entrusted with making decisions on behalf of the school.

In her school, as in another of 800 children, child participation in the running of the school is obtained by the allocation of service tasks—'Typical of these are ten girls, aged 11, who issued an average of 3,000 library books a term with rarely a book missing.' A school of 1,000 pupils has 'Class Councils, committees for e.g., foreign affairs, current events, garden, library, sport, chess, music (flute, recorder, choir, etc.), as well as many for group work in bigger projects.' In this school many of the positions are filled by pupil election, others by Staff selection 'on grounds of capacity, reliability, willingness, or as a remedial function'. In most schools this



mixed procedure of appointment is followed. A typical example is quoted from a school of 494 boys and girls in South Africa :

Twenty children in the highest class (12+ age group) are selected by their teachers and the Headmistress after suggestions from their classmates to be responsible for good atmosphere in the playgrounds, cleanliness in the buildings, etc. A few of these are called prefects and given special duties. Not much responsibility is given at this age, but every class has monitors to supervise the usual small duties.

Amongst the schools whose upper age limit is 12+ are also found examples of School Councils, of which more will be said in relation to Secondary schools.

As might be expected in the Secondary schools, the chief means of delegating authority are through the prefect system, or some modification of it, and through the School Council. Again we see variety in method of appointment, but in nearly every case the Head reserves the right of veto when he or she does not appoint direct. Where election is the basis of appointment, it is common to find some such electoral system as the following :

Prefects (all from the Sixth Form) are elected by the Senior School. Votes are weighted ; the 3rd Form is valued as 1, the 4th Form as 2, the 5th and 6th Forms as 3. The Staff vote is weighted so as to equal the school's. Form captains are elected by the Forms themselves once a term.

In another school:

All responsibilities (and all privileges) are determined scarcely at all by age, and not, at all by Form, but almost entirely by the individual ability to make a contribution.

In another:

Nominations for the office of prefect are made by the Staff and the Upper Sixth (acting individually), and prefects are elected from those nominated, the voters being the Staff, Sixth and Upper Fifth Forms.

A school in which hitherto Prefects have been appointed by the Head is feeling its way towards an electoral system. For two years a quarter of the prefects have been elected 'by the vote of the Upper school' and the rest by the Staff.

A boys' Trade school, with 300 pupils, elects many committees besides prefects and house captains. In addition to the General School Committee, responsible for matters of general school policy and organization, there is a House Committee, a Games Committee, Magazine Committee, and Library Committee. 'It should be noted that in all these committees students have equal voting powers with teachers, and in all except one case boys are in a majority.' A teacher in a school of 500 boys and girls voices a

doubt that is often expressed : 'One feels that the provision of the machinery for democratic government runs far ahead of genuine pupil participation. A minority of Staff and pupils would interpret Article 21 of the Declaration as implying that the prefects are responsible to the pupils who elected them'—a reply which illustrates the danger of relating the Declaration, which is an instrument for the guidance of Governments in their relationships with peoples, too closely to schools, which are places of preparation for adult life and full citizenship in the world outside.

A number of schools pay heed to the desirability of spreading responsibility as far as possible throughout the whole school range. A school of 350 boys claims that, thanks to its scheme of organization, '20-25 per cent. of the school hold a position of some responsibility with regard to the behaviour and organization of the school.' The 'sister' school for girls reports : 'A ladder of responsibility has been worked out that allows of every child's having some responsibility for the general running of the school.'

Just as questions may arise as to the reality of the democratic practice in schools, so do they occur in regard to the reality of the responsibility carried by the pupils. In most cases it is real enough. Where it relates to a function or a thing, failure to exercise it properly is at once apparent to the community. In schools with a leaving age of 15, thoughtful teachers are inclined to restrict pupil responsibility to these categories and not extend it to responsibility for persons. 'Most of the children at this school leave before 16, and this is too young for an average boy or girl to be a prefect and be responsible for his fellows. We have a head boy and a head girl who are appointed by the Headmaster after consultation with the Staff, but their duties are few and simple. Responsibility for things, on the other hand, is an important part of education.'

The quotations that follow give examples of the exercise of corporate responsibility. The first relates to a school of 800 boys, age-range 11 to 19 :

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There is a School Council which consists of 25 pupils elected by form groups (except for two junior age groups) and eight members of Staff. This Council shares with the Staff Meeting in making school rules, and makes suggestions and recommendations covering a large part of the life of the school.

The second refers to a girls' school with the same age-range but smaller numbers :

At the Council (two members from each Form from Form II upwards, plus three Staff members) decisions are taken which are later promulgated. The Council also disposes of certain funds.

The next quotation refers to a school of some 220 boys and girls, age-range 11 to 15 :

The School Council consists of the Staff Panel (all members of the Staff) and the Pupils' Panel. The latter consists of the Head Girl and Head Boy (elected by free vote by ballot of the whole school), a representative of each Form elected by the Form, and the Chairman of each Committee set up by this panel. Children meet as their own Panel weekly, as do the Staff, and are competent to discuss all matters concerning the School and to make decisions within their terms of reference. This Panel also appoints Committees to deal with such activities as Sports, Midday Dancing, School Meals, and School tidiness. Both Panels meet together once a month. Weekly Form Meetings are held to receive Council Reports, to consider Form happenings in relation to the School, and to make proposals for Council consideration. Each Form in turn, for one week, is responsible for the arrangements for, and the content of, the statutory daily Act of Worship. The Form chooses the Music and Hymns and its members give the Readings. In addition, it gives a special 'general eye' to the well-being of the School. The nature of the 'general eye' varies with each Form but, whatever the contribution, the result is a heightened awareness of a sense of belonging, hence of responsibility.

It may not be inappropriate to close this section by quoting the Headmaster of a Grammar School of 545 boys. Writing on the delegation of responsibility to pupils, he says: 'We must beware of make-believe and unreal situations in schools which retain pupils to the verge of manhood.'

### Pupils' Choice

Next we asked to what extent pupils have some choice in the form and content of their education, and the general organization of school life. The answers show that in schools with a leaving age of 12+ there is a very limited choice in content and practically none in form, and an equally limited say in the organization of school life. Most junior schools return a negative answer to this part of the question. In lessons, some schools give a daily period of choice, but most give only a weekly period. In some cases where a central curriculum is imposed on the schools, teachers nevertheless have some freedom in

applying it, and consult the children from time to time as to their wishes. The situation is not unfairly summed up by the following replies :

Little (choice) in selection of topics (again within syllabus requirements) for study. A lot within the range of the topic ; e.g. a child may elect to do intensive group work on sports of Canada, industries of New Zealand, products of India, development of steel in Australia, etc., within the larger framework of those countries. (b) Organization—very little practicable. Not against it in theory, but Primary children have little scope for this. Where practicable they do ; e.g. girls who normally played indoors with recorders organized themselves into an outdoor band, chose their own music, set it, printed it, learned it, etc.

Other schools reply in similar terms, quoting other examples of group activities organized by the children both in school time and outside it, such as gardening clubs, country dance clubs, and educational visits.

Replies from schools with a leaving age of 15 or 18+ show a large preponderance of schools giving their pupils a choice within the curriculum and a share in the organization of school life. The former is necessarily limited by examination and career requirements, the latter by the ultimate responsibility of the Head for the conduct of the school. Only eleven negative replies were received indicating that no choice and no participation in organization were allowed. The following extract illustrates limited participation :

As to content, they are invited to choose the topics they wish to study in Sixth Form modern topics and Divinity lessons, and their opinion is asked on the content of the General courses held in the Sixth Form as a whole. Organization—the Prefects are frequently consulted . . . and when any difficult problem of organization or order presents itself, the Form committees are often consulted.

A teacher in Belgium replies :

The eldest girls can choose from family training, commercial training, confection training . . . They may partially organize their divertissements.

Extensive participation is shown in a school with a leaving age of 15 :

*Centres of Interest* : the main topic agreed between teacher and children ; the consequent groupings are self-chosen, each group working on own lines with guidance from teacher. Children are free to arrange visits and interviews, the time-table being elastic to permit such happenings. *Guilds* : children make their own choice from a dozen proffered activities (in school time). *Art, Drama, Games* : the content of these periods depends largely on the children themselves. Generally speaking, there is greater freedom of choice in the lower school than in the upper.

*Organization* : children, through their school council, are responsible for the midday dancing, sports, rota running school canteen, etc. They also arrange their own concerts, organize Parents' At Homes, and are given every opportunity to offer participation in their own way.'



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Sharing in organization is stressed in another reply, from a school of 856 boys and girls with a leaving age of 16 :

Pupils are free to express their views, and to make constructive proposals for the general organization of school life, at Form and House meetings, in their Clubs, and at School Council. A feeling of responsibility for the well-being of the school is thus created.

From another school with a similar leaving age comes this definition of the organizational spheres within which the pupils can usefully and properly function :

The boundary separating the sphere within which only the Headmaster can take decisions and that within which the Council or School Meeting can take action is difficult to define. Generally speaking, those matters for which the Headmaster would have to take responsibility, e.g. health, safety (with which one does *not want* children to be concerned), curriculum and time-table, etc., should be outside the children's control, though recommendations may be made. Clubs, Societies, and details of internal organization which are designed for the children's convenience or comfort should be managed entirely by the children, with Staff assistance if required.

Two contrasting quotations must end this subsection. If the one suggests that participation is rather grudgingly accorded to the children, the other is open-handed enough :

As for organization of school life, proposals brought in by the School Council, if thought worth while, will be considered by the Staff meeting.

The age-range of that school is 12 to 20. By contrast, the children leave at 15 in the school where 'Most of the organization is initiated or approved by the Council.' The overall picture presented by the answers to this section is of schools that show in marked degree a realization that the relationship between rights and duties is best taught to children through sharing responsibility with the adults, both for the life of the community and the ordering, within limits appropriate to age and ability, of their individual contributions.

### Groupings

The object of the next question, 'What sort of groupings exist in your school, and for what purposes?', was to elucidate the extent to which schools are attempting to meet the needs of individual children in all aspects of their life. Its relevance to the Universal Declaration lies in this : the better adjusted the child to society, the more fully the satisfaction of his needs results in the fullest development of his potentialities, by so much the more is he likely as an adult to demonstrate those qualities of tolerance and co-operation



enjoined by the Declaration. Only a handful of schools replied that there were no internal groupings besides the straightforward teaching unit of the Form. Other schools recognized in varying degree groupings according to age and attainment, activities and games, houses, teaching sets, interest groups, social development, religion, the objective of the pupils. Several schools stress the importance of Assembly as a grouping of the whole school. One mentions Staff groupings, according to faculties under departmental heads, and socially according to outside interests—the latter not always making for harmony within the Staff.

A few of the groupings are illustrated in the following extracts :

The school has its system of inter-class groups, where pupils are tested by the Australian Council for Educational Research standard (objective) tests in the basic subjects of Reading, Spelling, and four processes of Arithmetic, and work in their own ability group in that subject. For instance, a 4th class child may work in 6th for Arithmetic, 5th for Reading, and 3rd for Spelling.

Form group, based entirely on age. There is no streaming. These are both functional and social. Intra-Form age groups—for particular occasions and interests. Guilds—cross-sections of the whole school, chosen by children for particular appeal. 4th Year groupings, for the creative arts, self-chosen. Games, optional groupings, School groupings: Morning Assembly, School Meetings, School Dinners, Fortnightly Progress Reports, Fortnightly Special Talks.

Groupings in the school exist either for convenience of organization or by reason of their function . . . We think it desirable to act as a school unit in religious, charitable and educational activities, so, although there are individual members, we have no organized branches within the school of such movements as the Girl Guides Association, Junior Red Cross, etc.

Social grouping. This is the permanent grouping to which the pupil develops real allegiance. All school life other than the academic revolves round this grouping. In a school of flexible academic organization, this is an essential element of stability. It consists of permanent Tutor-Sets each of about 30 boys with its own home base. The Tutor-set is the real social unit. Four sets compose a House, of which the school has four.

The Office-Bearer system is based on the principle of the Round Table, and consists of five ranks . . . Each rank is unlimited in numbers . . . responsibilities and privileges increase progressively as each new stage is reached.

### Group Solidarity

The question was 'By what methods do you try to improve the relationship of the group with a pupil who is a persistently aggressive, apathetic, unpopular or overpopular child, or with one who is always showing off, or of a different colour, or religion, or who speaks a different language?'

Its purpose was to find out to what extent children are compelled (by fear of sanctions or otherwise) to conform with the group, and to what extent teachers were employing the newer psychological techniques to diagnose and remove the causes of difficulty. Coercion by fear, or discrimination against racial or religious differences are of most relevance to the Declaration. According to the replies received, there are no instances of fear (or indeed of sanctions of any kind) being used to obtain conformity from the difficult child. One school replies :

Since imposed fears play no part in our schemes, no child need fear authority, or punishment, or failure, or its consequences; children suffering from emotional malaises can hope to feel secure, to receive friendship, and to get a feeling of significance.

Colour never seems to be a difficulty, although in countries where racial tension is acute it might be were segregation in school not enforced by law. One answer is revealing :

On one occasion a coloured child was admitted. He was a great favourite with the little ones who accepted him without reserve. Unfortunately the school inspector detected the 'colour', and the child was asked to leave.

Where there is no national law imposing colour segregation, schools seem to welcome a mixture of colours and races. For example :

We once had a coloured girl who had been much persecuted before she came into this school, but in a few weeks we managed to change this attitude entirely. I don't know how ! We have a coloured teacher at the moment, and if we had any colour prejudice before we had her it would have been dispelled by now. We also have a Polish teacher, and the children have been very helpful over her language difficulties.

And again in another school :

We suffer from being too homogeneous a group, and therefore the problem of the child who is different in race, colour or religion practically does not occur.

Only one school (Italy) reports any difficulty over dogma—'We meet serious difficulties due to religion. The discussion method is the only one I can employ in an attempt to overcome these difficulties.' Another school emphasizes the desirability of having foreign assistants on the Staff, and goes out of its way to encourage foreign visitors to come to see it at work.

### Incentives and Sanctions

In asking the question 'How far do you consider the system of incentives and sanctions in use in your school is in accord with the Universal Declaration of Human Rights?', the object was to turn teachers' minds to the application of the



Declaration to important aspects of school life. The answers are interesting. Some teachers gave no reply. Several asked to be excused answering at this stage. Most of them gave some account of the systems in use in their school, without committing themselves to saying whether they were in accord with the Declaration or not. About a quarter of them said that in their view the systems were wholly or as much as possible in accord. Three only said that their systems conflicted. One replied that he was not sure. No teacher suggested that corporal punishment was in conflict with the Declaration, but it was rarely mentioned as a form of punishment. Many schools claimed to have reduced or eliminated competition by putting the emphasis on co-operation in all school work and activities. Pride of achievement takes the place of marks and similar rewards.

The situation is summarised in the following extracts :

I think I can say that we try as far as possible to respect the individuality and person of the child. (S. Africa.)

No rewards, no punishments (for 50 years) we consider to be essential to real human dignity. (England.)

It appears to me that the relevant Articles are 1, 5, 6, 10, 11, 29. I see nothing in the Declaration that could be held to oppose the use of suitable incentives, such as marks and prizes, which are used here, though we do not place girls in Form order (in the hope of eliminating undesirable competition). (England.)

The system of incentives and sanctions used in my school is outdated and very little in accord with the Universal Declaration. (Italy.)

The whole regulation of our school as well in spirit as in letter is in perfect conformity with the Universal Declaration, especially with the clauses 1, 2, 3, 11, 18, 25, 26, 29. (Belgium.)

As far as circumstances allow. Very anxious about this, as I consider it of *fundamental* importance. (England.)

## Conclusion

It is hoped that the foregoing pages have given a comprehensive view of the kind of schools and the kind of teachers who have taken part in this Enquiry, and that this Section of the report will be considered of value as an essential background to all the more factual work. In the opinion of the writers it does illustrate the fact that, as one teacher put it in his reply : 'What we really feel here is that the teaching of Human Rights is a practical matter which must come through the general life of the community, and that it is through that general life's organization, by adults' and children's recognition of each others' rights, responsibilities and duties, that a real understanding of Human Rights can be achieved. No doubt this can be supplemented by general and specific teaching, but it should be the aim of a school to turn out children with an understanding of Human Rights as part of their way of life.'

# EXTRA-CURRICULAR AND SOCIAL ACTIVITIES

THE teachers of Junior children have little to say under this heading, since so-called 'activity' methods are *not* extra-curricular in the Junior school. Most of them say, further, that after-school activities ought not to be encouraged for Juniors, whose natural activities are more home-based than are those of their seniors.

Descriptions of a considerable variety of extra-curricular activities for adolescents have come in :

SCHOOL 52 (NEW SOUTH WALES). The Current Events Club has held meetings on topics related to Human Rights. Meetings usually take the form of a paper or papers read by members, either Staff or pupils, followed by discussion and questions. Sometimes there are formal debates. The Clubs are organized under the auspices of the school and take place on the premises—usually after dinner in the evening. The Current Events

Club meets once in three weeks, and membership varies, usually about thirty or forty. A much larger number of pupils attends meetings on occasions when visiting speakers address the Club, and a very large proportion of the school has applied for foreign correspondents.

SCHOOL 35 (NORWAY). Our whole school is tied down with required curriculum, examination finals and a strict grading-system. There is very little room for deviations from the main route. However, every 24th October, the entire day is given to a United Nations or Human Rights programme, each class making up its own features and proceedings, with lectures, drawings, etc. Students from the upper classes of the Gymnasium (aged 18-20 years) prepare special lectures and declare themselves willing to give these for any class that asks for help.

SCHOOL 32 (ENGLAND). We must enlarge the concept of education and realize that relationships are the fundamental principle, not teaching methods but living methods. Though we have many Guilds in our school with a variety of activities (Drama, Cookery, Dancing, etc.), I feel that it is not good to isolate the principle of



just relationships. Factual knowledge by itself of Charters and Declarations is not enough; therefore I do not agree with Clubs whose main activities are the acquisition of such knowledge. What is really needed is as close a contact as possible with other people in other spheres—non-sectarian clubs, an attack on stereotypes by contact with people—real Chinese, real Negroes, real Jews, etc. Since prejudice is wholly emotional, emotional means must be brought into play in order to break it down. Many films can aid this greatly.

SCHOOL 50 (S. RHODESIA).

- (a) Lectures by and discussions with representatives of other sections of the community or of other lands. One talk given us by African Health Visitor.
- (b) Senior girls attend weekly lunchtime meeting of National Affairs Association; visits to Municipal Council Meetings.
- (c) Translations of children's story-books of other countries into English; Unesco literature *re* school-children of different lands; Mallinson's *The Adolescent at School*.

Debating Society—under auspices of the school—on the premises after school hours once monthly. Size: 40-60 girls of 15 and over.

Most of the schools for older children have Discussion Clubs, Curiosity Clubs, Current Events Clubs, or something of the sort, and they all say that questions relating to Human Rights have come up for discussion in these Clubs from time to time. A few schools say that they do not encourage Club meetings, which are necessarily held after school hours, either because they have so many 'bus' children (60 per cent. in one New Zealand school), or because the curriculum and examination syllabus are so heavy that neither Staff nor children really have time or strength. Some, however, make it clear that where a really keen teacher takes an interest in such a Club it does flourish. A Day Continuation School in

England (for young people aged 15-18 already at work) says:

SCHOOL 60. We had a Cosmopolitan Club two years ago which met weekly outside College hours, but the teacher interested left for promotion, and the Club has ceased to exist. The Club, of about fifteen students, held discussions and had regular visits from foreign students living locally, which gave it stimulus . . . it depends on whether members of Staff feel the cause sufficiently keenly to sacrifice leisure in the evenings to organize such Clubs, and also energy and enthusiasm to induce students to attend. It might well be done as part of the evening's social activities.

Another school in England, for artistically-gifted children from 11-15, says:

SCHOOL 58. I believe there is too great a tendency among adults to expect children of, say, 13-15 years to be interested in something simply because they themselves know it to be important . . . A certain amount can be done almost incidentally by reference to certain Human Rights when discussing Current Affairs with children. This brings to their notice important ideas such as freedom of speech, when they are most likely to be impressed with such (to them) vague and uninteresting things, i.e. when the idea has been exemplified in an event of importance which is in the news and perhaps being talked about at home.

Current Affairs discussions with classes following perhaps a broadcast of the British Broadcasting Corporation, take place regularly. No Clubs or other groups exist, and I should not expect them to in a school such as this (ages 13-16, small numbers, non-academic types, and long distances to travel home).

It may seem surprising that schools which do so much to teach their children about Human Rights in school time should give such relatively uninspired accounts of their extra-curricular activities, but we think it is quite clear from the quotations given above that they dread overloading teachers or children with activities that may impoverish their freshness and eagerness to learn in school time.

## MATERIALS AND AIDS IN THE TEACHING OF HUMAN RIGHTS

**M**OST of the schools for children from 12 upwards give long lists of documents used in teaching about Human Rights. These lists are necessarily repetitive, and between them they include:

Magna Carta; Petition of Right; Bill of Rights; Edict of Nantes; Reform Acts of Nineteenth Century. (*School 11—Girls' Grammar School, England.*)

Old Charters of mediaeval cities ('which present numerous similarities to the Universal Declaration of Human Rights'), also Belgian Constitution after liberation of 1830. (*School 23—Girls' School, Belgium.*)

English, American and French Declarations of 1689, 1774, 1789; Italian Statute and more recent constitutional studies. (*School 30—Italy.*)

Local archives are rich and, with some restrictions

(not unreasonable) are available to us, as are the services of one archivist. (*School 39—Mixed Secondary Modern School, England.*)

American Constitution; Declaration of Independence; Atlantic Charter; Magna Carta; United Nations. (*School 45—Junior High School, U.S.A.*)

All the bills and charters that have led in the course of history to form the English and American Constitutions; the Atlantic Charter; the Constitution of our own country. (*School 64—Girls' Secondary School, Germany.*)

The Constitution of the Commonwealth of Australia has been discussed as a safeguard to the people's rights in dealing with the historical development of our land. (*School 73—Secondary Modern School, Mixed, Tasmania.*)

Magna Carta; Habeas Corpus Bill; Bill of Rights; Petition of Right; Roman Catholic Emancipation,



1828; Reform Bills of nineteenth and twentieth centuries; Declaration of Rights of Man and the Citizen, 1789; American Declaration of Independence, 1775; Lincoln's Gettysburg speech; Atlantic Charter; Charter of United Nations. (School 18—Secondary, mixed, England.)

Declaration of Rights of Man and the Citizen, France; American Constitution; Dutch Constitution. (School 24—Mixed Secondary School, Holland.)

Magna Carta; Petition of Right; Bill of Rights; American Declaration of Independence; Declaration of the Rights of Man; Communist Manifesto; Covenant of the League of Nations. (School 29—Boys' Grammar School, England.)

All these documents are, of course, used in regular lessons in school and presumably their source, except where otherwise stated, is the History books in current use in the school. There is an interesting suggestion from a Classical Lycée for boys of 16-19 in Italy:

I always work from the texts of the various Declarations and Constitutions, but these are not easy to find in text-books. I recommend that a small book be prepared and made available to teachers and pupils, containing the text of the most important Declarations up to the present time, with a historical explanation of their special background and universal importance.

A similar suggestion came from another Italian Secondary School, but we do not feel that such a book would be useful only to schoolchildren in Italy. Well put together and adequately illustrated, it should surely find a place in the schools of most countries.

Another thing that several teachers ask for and that few countries possess is a version of the Universal Declaration of Human Rights particularly prepared for children, with some few Articles omitted and all of them written in non-legalistic and more vivid language. The Norwegian version, both in Norwegian and in an English translation, was sent to us. We feel that each National Commission of Unesco should consider whether the preparation of a similar document in its own language would not be the first and most useful step in getting the Declaration into the schools, if that is what they wish.

Apart from this text-book material, many teachers quote other teaching aids. Several of them say they are using the Unesco Album of Human Rights; a pamphlet on Human Rights by G. T. Hankin, published by the Bureau of Current Affairs; and the Declaration of Human Rights in poster form (United Nations Association and Bureau of Current Affairs). One school comments on the Unesco Album:

The Album needs careful editing as some of the illustrations are entirely unsuitable for exhibition in schools (or elsewhere!). The great value of the Album

is that the Articles are printed separately and so can be used one at a time to illustrate the aspect of Human Rights that is being treated in lessons.

Other comments are:

Posters, charts, film-strips and literature from United Nations (received through the Commonwealth Office of Education); Current Affairs bulletins and discussion posters from the Commonwealth Office of Education; a monthly news-sheet *The Good Neighbour* published by the Department of immigration; press reports and periodicals—English and American as well as Australian. (School 19—Boys' Technical School, 12-17+, South Australia.)

The film *Boundary Lines* (only United Nations Association has a copy in this country) is a most effective one for its purpose. *The Courier* is a valuable journal. (School 32—Secondary Modern, mixed 11-15, England.)

We use the material and books produced for adults, and all sorts of illustrative stuff is brought. Nothing that has to be bought is used—any attempt to requisition such material would provoke a small war in the Education Department! (School 39—Secondary Modern, Mixed, England.)

The comparative ascending method seems the best one. We begin by studying the relations that must reign among the children of healthy, normal, happy and prosperous families (fraternity, equality, helpfulness). These relations are transposed to the *village*, that is only an assemblage of families—a big family. (Here the children can discuss political rights, honesty and commerce, obligation of labour, liberty of labour, fair competition.) Then from the village to the *region* (rural knowledge); from the region to the *country* (Geography, National History); from the country to *mankind* (Universal Declaration of Human Rights).

This is done by means of sketches, maps, pictures, postage stamps, money, views, pictorial advertisements, correspondence with children of other countries, missionary action, etc. Also the study of foreign languages offers a good opportunity for that purpose. (School 23—Primary and Secondary Girls, 3-16, Belgium.)

We have made stencil copies of some of the documents, e.g. American Declaration of Independence to be studied in class. (School 18—Secondary Mixed, England.)

Original documents, films which are relevant. Any film catalogue from Cleveland Public Library and Visual Aid Department of Cleveland Public Schools. (School 45—Junior High School, U.S.A.)

Films and posters are especially effective. (School 64—Girls' Secondary, Germany.)

Some of the schools mention that few of the existing films are good enough, and a great many of them say they would eagerly use good films and film-strips on the separate Articles of the Universal Declaration if they could be provided.

The job of keeping all this miscellaneous material in order must be a difficult one. One school in New South Wales observes:

These are collected by a retired member of Staff (Geography), studied, filed, and produced when required by other teachers for lessons or by the children for notice-board display.

Several schools, most of them in Australia, also say that if there were good regular radio programmes on Human Rights, treating the Articles



systematically and illustrating them well, it would be very valuable.

A Belgian school asks for 'an International School Calendar' with commemoration of facts and persons 'who did something for the triumph of Human Rights'.

Another, in Tasmania, says :

Real understanding of other nations is necessary. Plenty of up-to-date text-books and literature (pictorial materials) are desirable. With the aid of modern transport, free exchange of teachers and students is recommended—real journeys are the best type of visual education—let students and teachers see for themselves conditions in other countries. Junior school clubs, affiliated with local United Nations Association Clubs, are valuable. Through their Students' Councils, children could also draw up and practise a charter of Human Rights for their schools. (*School 73.*)

One of the Italian Secondary Schools writes :

The only suggestion I can make for my school, and in general for schools in Italy, is to foster communication between pupils and teachers by allowing them responsibility and giving them authority in what concerns the form and content of education and the organization of school life, thus lessening the hierarchical impact of school procedures on both teachers and pupils. This change of social atmosphere in the school would, in my opinion, make the pupils' awareness of Human Rights increase immensely. Out of this change of relationships a new consideration of the school (also as a building) as the meeting-place of teachers, pupils and their families would come, thus providing numerous new opportunities for extending extra-curricular facilities to heighten the pupils' awareness of Human Rights. (*School 30.*)

Several schools, particularly in South Africa and Australia, claim that much more adult education about Human Rights must be done if children are really to take the question seriously. The Headmaster of a Secondary Modern School in England writes :

The parent must be interested as well as the school. Address your propaganda toward the common man and not the intelligentsia—write it in even simpler language and, above all, present it in logical form. We can fight the battle in the schools but we cannot reach Pa and Ma. (*School 39.*)

If the replies received from members of the New Education Fellowship are at all typical of

the attitude to the teaching of Human Rights in the generality of schools, there should be a sound commercial proposition in the production of films, posters and books about Articles in the Declaration. In any case, if the United Nations wish teachers to go ahead with the systematic teaching of Human Rights along the lines of the Universal Declaration, it is quite clear that teaching aids must be produced for their help and guidance. One correspondent, from an independent boarding school (mixed) in England, writes :

The extension of Human Rights depends on the teacher who is already overburdened by the ever-widening scope of education and the increased demands for special knowledge of particular events and documents, and he is the person deserving and needing most help if success is to be achieved.

The relevance of this to teacher-training is at once apparent. There is little doubt that in those countries in which the Training Colleges are in advance of the schools, valuable use would be made of such materials, were they available. The New Education Fellowship would therefore make a strong recommendation that Unesco should encourage the production of appropriate aids and that it should seek the support of National Commissions in bringing them to the notice of Teacher Training Colleges. It would also urge that a second Seminar be held, specifically for the Staffs of Teacher Training Colleges. From the material on which this Report is based, as well as from some direct enquiries which the New Education Fellowship has made, it is evident that Teacher Training Colleges at present use the same indirect methods of teaching their students about Human Rights as are employed in the schools. This is largely, but not wholly, because in general they concur with the schools in favouring the indirect approach. Were suitable materials available in the Colleges, there is little doubt that successive generations of teachers would soon be introducing them in the schools.

## ATTITUDES OF TEACHERS AND PUPILS

As we have already indicated, a small minority of the teachers we wrote to expressed a clear disagreement with the suggestion that the Universal Declaration of Human Rights should be dealt with, however indirectly, in schools. One of the most explicit of these says :

SCHOOL 28. The Universal Declaration of Human Rights is a political document, not an ethical pronounce-

ment, and is only fully intelligible in its historical setting as a reaction against totalitarianism, expressed in the old revolutionary terminology of individual rights. To use it in schools as a foundation for school work does not seem to us any wiser than the pre-war attempt to use the Covenant of the League of Nations in somewhat the same way. Both are time-bound formulations, achieved by compromise, reflecting the immediate political preoccupations of the West.

There is a further difficulty about the Declaration.



The stress laid by it on Human Rights, although perfectly natural and legitimate in view of the history of the past twenty years, has a mischievous side to it. In a harmonious society, rights require to be balanced by duties; yet in the Declaration there is only one rather perfunctory reference to duties, in Article 29 (i).

The truth is that we are all members of one another, and that to-day the community to which we belong is a world community. In this 'one world' we must be able to identify ourselves with the needs and feelings of others, so that an attitude of sympathy and understanding may be the basis of all our social acts. To split this ethical truth up into rights and duties ends, by putting all the emphasis on rights, in an individualism run riot. It is not in practice possible to add duties to rights and to maintain a balance. Rights, if inalienable, can always be demanded without concern for duties or for the orderly development of society in peace and amity; while duties can be shirked and responsibilities shelved.

The fundamental objection to such formulation of Human Rights or of 'freedom' is that struggles for ideological ends soon become struggles to secure *our* rights in opposition to the rights and needs of others. The right of national units to self-determination becomes Hitler's demand for the incorporation of all German-speaking groups in the Reich; the right to combine in Trade Unions becomes the right to demand the closed shop; the right to personal freedom the defence of insubordination and of the shirker in factory and workshop. Such individualism destroys itself: the Levellers of 1647 led the rule of the Major-Generals under Cromwell; the French Revolution ended with Napoleon; the Russian with Stalin.

So easily does the demand for justice become the breeding-ground of injustices! A solution is not to be found in the terms of rights offset by duties, but in an appreciation of the solidarity of mankind, of our oneness with our fellows, of the pursuit of unity with others, instead of power over them, as the aim and purpose of all social life.

Another, from one of the well-known Public Schools in England, spoke on more specifically Christian lines. The Headmaster says that he finds our questions impossible to answer as:

they pre-suppose the existence of a systematic study of the Universal Declaration of Human Rights, a study which has not been undertaken either during my predecessor's term of office, or mine. This is not to say that the school does not accept, to a considerable extent at least, the objectives of the Declaration of Human Rights, but I do not believe that to segregate this particular code from the general teaching of Christianity would be the right course for this school, as it would suggest to the boys that the rule of law was attainable for humanity without a religious background, a point of view which I do not think this school has ever held in the past, and which for my part I should be quite unable to accept.

There were several other replies which, though taking trouble to answer a great many of our questions, did conclude in some such vein as this:

SCHOOL 63. I myself think that education about Human Rights might be best promoted and extended by education in Christianity. Pupils must see great examples in Jesus Christ, the Saints, and the heroes of mankind. At all times true Christians have observed Human Rights without many words.

There were comments of another kind, often from teachers who took particular pains to give as much information as they could, and yet who added that the political or social conditions of their country made the direct use of the Universal Declaration seem unwise or even dangerous. For example, one Headmaster says:

SCHOOL 25. Recent legislation in Australia makes teachers hesitant about expounding any doctrine that seeks to promote peace between all people. 'It is essential to promote the development of friendly relations among nations.' Anti-Communist laws passed by the Federal Parliament seem to many to be in direct violation of Articles 7, 10, 11, 12, 17, 18, 19, 20, 21 (ii), 23. Australia itself does not pay women the same wages as men and denies its aborigines equality with whites. It is certain that the bulk of our administrators and parents would take strong action if a teacher interpreted Articles 18 and 19 as applying to his pupils or to himself in relation to his pupils.

In spite of this, I have commenced a series of ten-minute talks in which I hope to cover the Declaration and provide food for discussion. These are being given at the weekly Assemblies.

Fortunately, this is one of some eighteen replies from Australia, almost all of them interesting, and none of the others make this particular point. There were one or two similar replies from South Africa, though at least four schools from there found it possible to answer the Enquiry without any reference to racial tensions. The Headmaster of one Primary school, however, writes as follows:

SCHOOL 70. I feel that my answers have not been very helpful or satisfactory. The reason is the complex of racial tensions that surround the school. Racial attitudes involve English-speaking and Afrikaans-speaking whites, the Bantu (urbanized and rural primitives), the Indians, the coloured, the new South Africans.

The Universal Declaration of Human Rights, as applied to white people, is fairly generally acceptable, but most South Africans (and the cross-section of the population connected with my school is no exception) have many reservations about non-whites. This is true of even apparently honest Christians (and many bring in the Bible to support their opinions).

The teacher, therefore, though convinced of the rightness of the assertions of the Declaration, must walk warily—a most difficult task. My approach has been to stress the humanity of people of colour, the responsibility we have to less privileged races, and how we as individuals can do something to improve the racial climate of our country ('to see the best in everyone, no matter what his race or colour.')

We have used project methods to try to build up an understanding of the racial group, and in this method I think we have an excellent way of approaching the problem in the Primary School. We have tried to arrange visits to African townships (not always easy), studied natives and coloureds at work, encouraged children on holiday to get their parents to take them to have a look at Africans in their kraals. The presence of an African servant in most white homes is always a lively starting-point for discussion.

All the other replies, as will have been seen



from the many quotations already given, show a positive interest in the Universal Declaration of Human Rights and in the use of it in school. The children's reactions are always reported as being enthusiastically interested, and several teachers comment that children are less prejudiced and more fair-minded than most adults; that they seize upon the Articles of the Declaration which are within their comprehension with real understanding; and that it is the adults in their homes and communities, rather than the children themselves, who need special teaching

in the meaning and application of the Universal Declaration.

There is still ambivalence in the minds of teachers about the Universal Declaration of Human Rights itself. Quite a number of them, while giving full and interesting evidence to show how much they are doing both in the organization of their schools, in the planning of the life to be lived in them, and in their teaching, yet end by saying: 'The studies ought to be a way of life and not theory; democracy, like Human Rights, is of the very stuff of living and feeling.'

## CONCLUSION

THE value of the Declaration as regards its use in schools lies largely in the teacher's hands and in the intentions of the Authority that employs him.

Younger children easily catch the generous emotions and the liberal attitudes of a teacher who shares the preoccupations so well expressed in *Felix Holt*: 'The greatest question in the world is how to give every man a man's share in what goes on in life . . . not a pig's share, not a horse's share, not the share of a machine . . . We want a freeman's share, and that is to think and speak and act about what concerns us all.'

For the adolescents, whether they leave school at 14 or the University seven years later, infectious enthusiasm is highly important, but it is not enough. They need to think soberly and critically about Articles in the Declaration, and their thinking, like charity, should begin at home. One teacher, in reporting her children's reactions to the Declaration, said that they had cited the lack of civil liberties in Soviet Russia, another that 'Events in daily school life are often referred to, but not only in daily *school* life, also practical events in our town, our country, the world (Russian Zone, prisoners of war).' (*School 64*).

Since no State at present lives fully in accordance with the Universal Declaration of Human Rights, it is clear that, if they wished, teachers in the Soviet zone of influence could use the Declaration to denigrate social institutions outside it, and *vice versa*. Thus the discussion of Human Rights could be used to bring the Cold War into the school curriculum. Except in these two replies, we found no evidence that this is happening. On the contrary, a good many teachers made some such remark as 'Pupils have been

interested to note the fact that not all the Articles in the Declaration are practised in this country.' (*School 11*).

There is a useful contrast between the answers from teachers in two countries that have particularly liberal Constitutions. It must be clearly remembered that the first is a school for adolescents 11-15, and the second a training college for Social Workers aged 20 and over, but, even so, the attitudes expressed are significantly different:

'(i). This subject has never been the object of any special teaching. It must be said that in our country the Rights of Man do not present the same problems as in other countries. We are so accustomed to freedom and we have so great a respect for the Rights of man and of child, anyhow in our school, that the Declaration of the Rights of Man cannot be very interesting to our pupils, who consider it obvious.

We do not fail, when the opportunity offers, to show how important the Declaration of the Rights of Man can be for other peoples less privileged than our own.'

'(ii). Because the Norwegian Constitution contains a series of paragraphs on different Human Rights, it is absolutely necessary to give rather comprehensive comments on them in the lessons in political science, government and civics, part of the main compulsory programme for all students. It is then very appropriate to show the development of the opinions concerning Human Rights from the eighteenth century (French Revolution) up to our time. Also in political and social history (especially in connection with National Socialism (Nazism)), there are plenty of possibilities of commenting on Human Rights, but no *special* lesson is given on the Declaration of 1948.

The students have been too much inclined to take the different paragraphs and Articles for self-evident, without realizing the ambiguity and practical difficulties of many principles. Therefore, it has proved desirable to quote examples from the discussions in the General Assembly on the contents of the Declaration and to show the practical consequences and application in everyday problems. Especially in connection with the present Norwegian legislation for war-preparedness, there are plenty of crucial points extremely interesting to the students. My general impression is that the students find these problems among the most exciting experiences of their studies in Social Science.



The first of these comes from a country where women have neither the vote nor equal pay, though in many other respects the liberties its citizens enjoy do march admirably with those laid down in the Declaration. The question then becomes: Are peoples willing to allow their schools to educate citizens who will be critical of their own institutions? And, if so, how can adolescents, who tend to be so wholesale, be guarded from cynicism? How can they develop a proud wish to retain what is generous and good in their heritage, and to amend what is ignoble? And how can they and their teachers avoid the very human error of using the Declaration as a search-light to illumine their brothers' failings whilst blinding them to their own?

The answers lie, we feel, in two spheres: The growing effort, described in the first part of this Report, to develop schools which are truly communities, in which teachers and taught alike have a sense of full membership; and the immense efforts made by History teachers in many countries during the last thirty years to improve their subject-teaching—efforts in which Unesco has begun to play a part. One of our correspondents in Italy tells of what should be the outcome of sound teaching on the Universal Declaration of Human Rights: 'The general response is a greater interest in social relations, a better understanding of what society really means, and a wish to know how it functions in practice.'

## THE SCHOOLS WHICH TOOK PART

| School No. | Country     | Type                       | Age Range | Size         | School No. | Country      | Type          | Age Range | Size     |
|------------|-------------|----------------------------|-----------|--------------|------------|--------------|---------------|-----------|----------|
| 1          | England     | Grammar                    | 11-18     | 300          | 39         | England      | Sec. Modern   | 11-15     | unstated |
| 2          | England     | Grammar                    | 11-18     | 400          | 40         | England      | Grammar       | 11-19     | 350      |
| 3          | Scotland    | Secondary                  | 12-18     | 750          | 41         | New Zealand  | District High | 13-17     | 238      |
| 4          | England     | Grammar                    | 11-19     | 545          | 42         | New Zealand  | Primary       | 5-12      | 591      |
| 5          | Scotland    | Sec. with Prim. Dept.      | 4-18      | 1000         | 43         | Australia    | Prim. & Sec.  | 4½-18     | 320      |
| 6          | England     | Sec. boarding              | 8-18      | 130          | 44         | New Zealand  | Primary       | 5-11+     | 789      |
| 7          | Australia   | Prim. & Sec.               | 5-19      | 450          | 45         | U.S.A.       | Junior High   | 12-17     | 775      |
| 8          | Switzerland | Secondary                  | 11-15     | 695          | 46         | England      | Grammar       | 11-19     | unstated |
| 9          | England     | Secondary                  | 11-15     | 230          | 47         | England      | Sec. Modern   | 10-15     | 450      |
| 10         | England     | Sec. Modern                | 11-16     | 266          | 48         | New Zealand  | Primary       | 5-14      | 22       |
| 11         | England     | Primary & Sec. Gram.       | 5-18      | 848          | 49         | Australia    | Primary       | 5-11+     | 550      |
| 12         | England     | Primary                    | 7-11      | 244          | 50         | South Africa | Secondary     | 11-19     | 670      |
| 13         | England     | Primary                    | 5-7½      | 200          | 51         | New Zealand  | Primary       | 5-14      | 520      |
| 14         | Australia   | Grammar                    | 4-19      | 350          | 52         | Australia    | Secondary     | 11-18     | 250      |
| 15         | Australia   | Kindergarten, Prim. & Sec. | 3-18      | 440          | 53         | England      | Junior        | 5-11      | 673      |
| 16         | England     | Grammar                    | 11-18     | 520          | 54         | Australia    | Prim. & Sec.  | 4½-16     | 510      |
| 17         | Australia   | Primary                    | 4-12      | 584          | 55         | Australia    | Primary       | 7-13      | 534      |
| 18         | Australia   | Secondary                  | 11-18     | 650          | 56         | Australia    | Secondary     | 8-18      | 255      |
| 19         | Australia   | Technical                  | 12-17     | 300          | 57         | Holland      | Infant        | 4-6       | 128      |
| 20         | Italy       | Senior High                | 16-20     | 1000         | 58         | England      | Secondary Art | 13-16     | 72       |
| 21         | Switzerland | Primary                    | 14-16     | 28           | 59         | Belgium      | Prim. & Sec.  | 6-15      | 128      |
| 22         | Switzerland | Technical                  | 15-40     | 10000 (sic.) | 60         | England      | Day Cont'n    | 15-18     | 1782     |
| 23         | Belgium     | Prim. & Sec.               | 3-16      | 285          | 61         | Germany      | Grammar       | unstated  | 400      |
| 24         | Holland     | Secondary                  | 11-19     | 438          | 62         | Germany      | Secondary     | 6-15      | 1400     |
| 25         | Australia   | District High              | 11-20     | 549          | 63         | Germany      | Secondary     | 10-19     | 450      |
| 26         | Australia   | Primary                    | 5-12      | 800          | 64         | Germany      | Grammar       | 11-19     | 500      |
| 27         | England     | Boys' Public               | 13-19     | 350          | 65         | Holland      | Sec. Grammar  | 12-20     | 144      |
| 28         | England     | Secondary                  | 10-19     | unstated     | 66         | Italy        | Primary       | 6-11      | 361      |
| 29         | England     | Grammar                    | 11-19     | 800          | 67         | England      | Primary       | 3-12      | 237      |
| 30         | Italy       | Secondary                  | 16-19     | 470          | 68         | England      | Primary       | 4-11      | 94       |
| 31         | Italy       | Secondary                  | 18-28     | unstated     | 69         | Italy        | Elementary    | 6-14      | 1097     |
| 32         | England     | Sec. Modern                | 11-15     | 220          | 70         | South Africa | Primary       | 5-13      | 560      |
| 33         | England     | Primary                    | 7-11      | 190          | 71         | South Africa | Primary       | 6-13      | 494      |
| 34         | Australia   | Primary                    | 3½-10     | 60           | 72         | South Africa | Primary       | 6-13      | unstated |
| 35         | Norway      | Secondary                  | 14-19     | 227          | 73         | Australia    | Sec. Modern   | 12-16     | 656      |
| 36         | Norway      | Social Work                | 20-30     | 120          | 74         | Scotland     | Sen. Second'y | 11-18     | 920      |
| 37         | England     | Comprehensive              | 11-18     | 856          | 75         | Columbia     | Secondary     | 11-18     | unstated |
| 38         | Australia   | Primary                    | 5-12      | 1000         | 76         | England      | Jun. & Sec.   | 4-18      | 350      |
|            |             |                            |           |              | 77         | Australia    | Jun. Tech.    | 12-15+    | 525      |
|            |             |                            |           |              | 78         | South Africa | Junior        | 6-9       | 453      |
|            |             |                            |           |              | 79         | Switzerland  | Primary       | 6-15      | 500      |
|            |             |                            |           |              | 80         | England      | Boys' Public  | 13-19     | 675      |



# Directory of Schools

## BADMINTON SCHOOL

Westbury-on-Trym

:: BRISTOL. ::

Junior School 6 to 11 years  
Senior School 12 to 19 years

The School is situated in large grounds and within easy reach of Bristol, so the older girls are able to enjoy many of the advantages provided by a University City. A high standard of scholarship is maintained and at the same time an interest in creative work is developed by the practical and theoretical study of Art and Music. There are weekly discussions on World Affairs and more intensive work on Social and International problems is done by means of voluntary Study Circles.

**Apply to The Secretary.**

## DARTINGTON HALL

TOTNES

DEVON

Headmaster : W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools.

Fees : £200-£240 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## KILQUHANITY HOUSE

CASTLE DOUGLAS

SCOTLAND

FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

Fees : £150-£180 PER ANNUM

Headmaster : J. M. AITKENHEAD, M.A. (Hons.), Ed.B.

## BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

A Co-educational Boarding School for boys and girls from 11½-18. Separate Junior School for those from 5-11. Inspected by the Ministry of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community.

Headmaster : H. B. JACKS, M.A. (Oxon.)

## FRENESHAM HEIGHTS FARNHAM, SURREY.

Headmaster : KENNETH KEAST, M.A.

Frensham Heights is a co-educational school containing at present 160 boarders and 40 day pupils equally divided as to sex and equally distributed in age from 8 to 18.

The school stands in a high position in 170 acres of ground. There is a separate Junior School for children from 8 to 11.

Fees : £210 per annum inclusive.

About three scholarships are offered annually.

For particulars apply Headmaster.

## ST. CATHERINE'S SCHOOL, Almondsbury, near BRISTOL.

Co-Educational Boarding. All Ages.

400 Feet up, looking on to Channel and Welsh Hills.

Vegetarian Food Reform Diet.

Music, Art, Margaret Morris Movement, Crafts.

65 guineas per term.

**Ralph Cooper, M.A., and Joyce Cooper.**

## PINEWOOD, AMWELLBURY, HERTS.

Home school for boys and girls 4 to 14, where diet, environment, psychology and teaching methods maintain health and happiness.

Elizabeth Strachan.

Ware 52.



# THE NEW ERA

IN HOME AND SCHOOL

## NOTES ON YOUNG CHILDREN IN ISRAEL

*Margot Hicklin, recently Supervisor of Social Workers, 'Malben,' Isreal.*

THE following notes are based on over a year's stay in Israel; the work done during that period did not immediately concern the care of children of nursery school age, but ranged over a wide field of social and medical services throughout the country. At the very end of that period, I was asked to report on suitable cases for a prospective Child Guidance Service in Tel-Aviv; it therefore became possible to observe the work of a number of Day Nurseries with the encouragement and support of the municipality.

Day Nurseries in Tel-Aviv are run by a bewildering number of bodies, each with their own widely differing resources and standards, their own membership and policy; but the social services of the municipality have places reserved in many of them, and thus have the right to inspect and supervise them. The chief purpose is to see that so-called social cases, placed by the workers of the municipality, receive the same treatment as do children placed by their own parents. The municipality pays a fee corresponding to that paid by the private individual, or to the cost per child if the nursery is not charging fees. In some nurseries, children placed privately may be in the majority, and in others, the municipality may dispose of the largest number of places. This will depend on the district. Where new immigrants are housed, many social cases have to be helped, for reasons of poverty or ill-health, lack of economic adjustment, or other family circumstances. Only very occasionally does one find a child who is placed 'because he is difficult'.

Jewish parents from all countries of origin excel in their desire to keep their children around them whenever possible, and though they may complain of them in their hearing, do not lightly leave them to the care of anyone else, even during the daytime. Most of the children who are found in Day Nurseries, can be said to be there from family necessity. How does one find

among them the difficult ones? The problem, though complicated by language and culture differences, is not vastly remote from the one we met in England during war-time child guidance work, in areas where evacuation had brought to light problems never previously made conscious to the community. Information was filtered through the standards and the degree of understanding of the workers in the field, and interpreted in the light of one's own capacity for making the situation articulate.

In Israel, the day nursery is uniquely representative of one fact: the population is united by its language, and the youngest members of it are learning their first and only language, while nearly everyone else is re-learning his or hers, often with great difficulty. The visitor, therefore, can only make direct contact if her command of Hebrew is up to the level at least of these young children. I was soon made aware of how difficult it is to interpret gestures and behaviour in such mixed ethnic groups as are now gathered together in Israel. Yet the children are more expressive, in word and movement, than is a corresponding group in England. Even a brief contact usually highlights the child's sense of well-being or unease, and the way he seeks or avoids the nurse or his fellows is often reflected in his behaviour to the visitor. These things are common to institutions everywhere.

Familiar, too, are the types of nursery one finds, for example, the hospital-clean one with a trained nurse in charge where there is a wealth of equipment, kept rigorously under control. In this one, quite typically, the only problem of which the matron was aware, was a query about epilepsy. No other child to her knowledge showed evidence of being psychologically disturbed. One must remember that in Israel, many problems are as yet insufficiently catered for, and it is true to some extent that psychological services must wait on those dealing with poliomyelitis,



mental defect and other medical contingencies. Nevertheless, in another, much less glamourously equipped nursery, the superintendent had one or two typical child guidance problems ready to present; all the family history was known to her; she added shrewd observations, worth noting in detail. Not surprisingly, she turned out to have been trained in one of the famous Scottish children's hospitals. A third type familiar from war-time experience was the crowded, unkempt-looking place with a genius of a nursery teacher improvising the most modern educational technique. In one room, about twenty-five children of 3-4 years old, were forming small voluntary groups for activity ranging from play acting to painting and cutting out. The equipment was poor but generously given, and the feeling of richness showed up when one woolly animal that had been borrowed without leave, was returned wet and bedraggled; the small owner put it into the window to dry, saying: 'will be lovely again later'.

In this place the busy teacher, who had all her work cut out to keep her different groups happily occupied, grabbed the opportunity offered in discussing during her lunch break, a case of the 'odd boy out' whom she had asked the visitor to observe. He never joined in singing and acting games which most children loved, but would sit or stand in a corner pre-occupied. It was noticed that he was an ingenious builder with his bricks, and that he had enslaved a charming little dark-skinned girl from the Yemen, a most feminine creature with tiny ear-rings, to hand him what he needed from her own pile of bricks or even from that of her neighbour on the other side. This had given the teacher great concern. The term un-social is easily interpreted as 'anti-social' in Israel. To be one of a group is almost the highest term of praise, expressed in a Hebrew word comparable to 'regular guy' in the States. Well, little Chaim was no 'regular guy'; he had business of his own in his richly endowed intellect, and was able to make his surroundings serve it. The teacher showed great relief when this was explained, and revealed that she had had a sneaking feeling herself in that direction, but was afraid of showing 'favouritism'.

A different aspect of the same problem was apparent in another nursery. This was one where the visiting social worker had told me that one of their best people was in charge. We arrived at

eleven's time. In a small lattice-work outhouse in the sandy garden, all the children were asked to crowd on to the benches that ran round the four sides. It was a tight squeeze, with two visitors taking up room as well. We had been told to watch out for feeding problems. The teacher arrived with a bowl of sandwiches and stood in the middle, waiting for complete stillness and silence. She offered food to the child who first achieved this, then waited for another one to earn his sandwich by a wooden pose, and so forth. Some of them broke into nervous giggles and nudged each other, making the teacher wait until her patience gave way and she shouted at them, spoiling her own rule of silence. Some children were slow at munching the dryish bread (here one must remember that food is very scarce, but children are definitely favoured), and when the drink appeared, the first to get it were those who had quite finished their bread. The teacher again hurried them, standing in the middle with her tray and letting her eyes catch the eager eaters who had finished. The whole procedure was designed as a discipline, and some of the children could not stand it, and left both food and drink almost untouched. One must here remember the well-known fact that the untutored Jewish mother—and many a one who knows better—will measure her success with the child in terms of the quality and quantity of food she manages to make him take in. It is most likely that the child at home can command the presence and attention of his mother, and often his father, for hours by coaxing sweetmeats out of them, or refusing food which is not exciting. The notion that without bananas and chicken liver, a normal child cannot survive, has in the past brought some impecunious parents to the point of starving themselves to give these things to the children at a time when such delicacies were available. Nowadays, the meagre ration is shared with a strong bias in favour of the children. The nursery described is trying to counteract this kind of upbringing but does not bring it into line with the parents' understanding. One of the reasons is that all nurseries are overcrowded and understaffed, and that parents are 'a nuisance' to them. As always, psychological and material factors are heavily interwoven.

The speed with which the Israel community reacts once a problem is made conscious, was dramatically shown in the day nursery now attached to the TB children's ward of a hospital,



largely used for new immigrants. There, the original state of the children, mostly from oriental communities brought in by 'magic carpet' (i.e. in aeroplanes which picked them up in their desert camp and landed them in a reception camp in Israel), was physically so appalling that their survival could hardly be expected. Very young children, of a few months old, were almost indistinguishable from those aged from two to four years of age. Deficiency diseases, eye and skin trouble, were as serious as the TB itself. As the children's health improved, and the nurses could begin to see them as individuals rather than bundles of sick humanity, the interest and love received made an enormous difference to these children, and they became ready for activity. A social worker assigned to the hospital got the most enthusiastic help from doctors and nurses in establishing the first day nursery there, and individual case work with parents followed. Within a year from first visiting the ward, it and its patients were so completely transformed that one would begin to believe in miracles. In a country where almost unsurmountable difficulties are being solved by human determination, this is not exceptional.

In the collective settlements, children are well known to be the centre of intense care by the whole community, theirs is the first real stone house to be built, their needs come first. Nevertheless, as the second generation grew up, many personality problems became apparent, and help from psychologists was sought. The original rigidity of communal upbringing is being relaxed as a result of advice received, but for the small children, a conflict of loyalties between the nursery nurse and the mother, still plays a considerable part in behaviour problems. The whole question of communal versus personal concerns is only more dramatic in the settlements, but has quite as much bearing on the town child. One or two examples have already been given from the Tel-Aviv nurseries. The social worker who decides about the admission of the cases under her care to day nurseries seldom has time to consider what the removal of a young child from its home, even for the day, may mean when both parents and children are new in the country and have not found their first bearings in it. No blame at all can be attributed to the social workers for this; not only are their lists over full

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so that the time available to each case is proportionately less than that of a busy doctor on the National Health Service here; they also do administrative work of many kinds, and have no clerical help at all. In their hands lies the total welfare service for many a family which may depend on help for its economic, medical and social needs. In spite of this, among the local social workers there are some who find time for further study, are keen readers of psychology, and attenders of any lecture which brings news of work abroad. Their wish is to qualify themselves further for their exacting rôle. Many of them have been in one post for over 15 years, and their knowledge of the community is unrivalled. One felt very reluctant even to proffer such helpful information as occurred to one during a visit with them to one of the families under their care. For even the most objective observation might arouse a resentment that we from the West, in our precious and pampered professionalism, had faced none of the hardships of the early days when Tel-Aviv, then a sandy desert, was covered on foot by a handful of the pioneer social workers. Those who then had been newly qualified on the Continent brought their own ideals and their own professional outlook, but had to modify them as time went on and conditions changed. Ourselves, schooled in a different setting and tempered by a different sort of experience, can never quite measure the degree of their achievement. The same holds true of the older teachers and some of the nurses.

Problem children generally can get the help they need at present only if they cause disturbance to someone else. That is why in Israel, as in many other places, the most thorough social work can be done in connection with the Juvenile Courts. The child, once it appears there, is a visible source of danger to the community; consequently the community is prepared to act in defence of the child as well as in self-defence. Prevention, however, is the essence of child guidance work; its success, in the view of this observer, will rest upon the education of the parents, the social workers, and the teaching staffs and nurses.

One difficulty affecting this work is the cultural divergence among the groups now arriving in Israel. Some of their customs are so remote from those of the early settlers from the West as to create great perplexity for the authorities. The way this affects the young children is interesting



to observe. In one country nursery, the dark-skinned, oriental-looking children were in the majority; they sat happily on the floor, eating dry bread. A small girl stood miserably in the door. Her teacher said that she was shy and reserved. On being asked the child's origin, she said she believed it came from Italy. I was able to address the child in her native language, which she spoke more fluently than Hebrew but had been ashamed to use. When this conflict was explained to the nurse, she reacted with the touchiness many people show with regard to the national language. 'The sooner she forgets her Italian and speaks good Hebrew, the better for her.' This is, collectively regarded, the truth. She will not be a 'regular guy' until she masters her Hebrew. Individually, she will have to puzzle out for herself the dimly experienced past, and the fact that the speech of her parents at home is different from that at the nursery. National feeling, as has been said before, is most strongly expressed in the demand for rapid absorption into the Hebrew culture as symbolized by the language—the one thing common to all, and unmarred by political or religious or regional differences. Yet in homes where the parents have been steeped in Western culture but the children born in Israel, the language spoken at home brings cultural enrichment and sophistication not to be rivalled in children whose parents have none of this to offer. One boy who frequents the nursery school in his village but has perfect freedom and infinite stimulus in his own home, is in rather the position of Prince Charming at the nursery. He must be the hero of all their imaginative play, the first to know all the answers, and the one to be invited into every home. This natural superiority, brings with it an occasional lapse into bullying to get his way, and the easy leadership could, if never opposed, turn the gang-leader into a little gangster. Yet who is to disentangle this potential problem in time in a nursery built for much simpler and more 'adapted' children? The boy's elder sister who has gone through the same stages of development, been subject to the same home environment, now has one fervent aim in life: to be one in the group she belongs to, a youth movement that is forming the core of pioneer settlers who seek out the hardest conditions for their new settlements in the desert or among the barren rocks. Yet there is one tremendous hope

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for the standards of culture these settlers bring with them from their homes. Once the bare necessities are fulfilled, the settlement goes all out to satisfy the human needs of its members. Books and music, art and science, follow the plough and the spade, wherever settlers have won the battle with the initial hardships of living. And the benefit of their efforts is consciously extended to the youngest members.

The problem population in the nurseries, is likely to be found in the towns, where the more unstable families have congregated after their recent arrival, and also where the less productive elements are seeking a form of living derived from the low status that would have been theirs in the society from which they sprang. It is here that the day nursery has much to contribute. The West, in turn, can make its contribution to the absorption of knowledge and the training of personnel. Material aid is important, books and periodicals are eagerly sought and circulated; but it is equally essential that those who travel to Israel, shall do more than observe or instruct. They need to participate in what is undoubtedly a most important process of social integration.

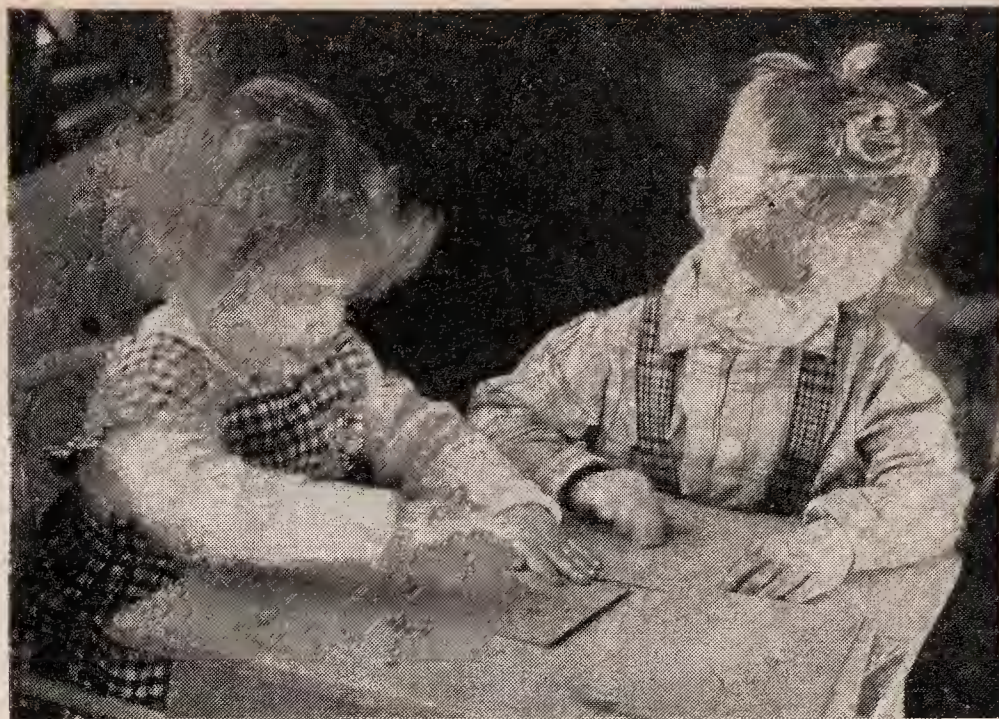


# THE CHILDREN'S GARDEN AND THE CHILDREN'S HOUSE

by A Montessorian

**T**o make the outer inner, and the inner outer': this oft-repeated slogan was given for the guidance of educators by Froebel. We, all of us, live in two worlds; the inner which we carry about with us, and the outer in which we move. These two worlds compete with one another for our attention, our interest, our love and our activity. Thus, it is possible to live predominantly in one, or predominantly in the other. Men of action and men of contemplation were known long before Jung called them extroverts and introverts.

Changes in type are not uncommon; they can be seen in school and in medical practice. A patient obsessed by interior anxieties may be cured of these, and the outer world, from which he was temporarily cut off, returns to him in all its glory, or rather he feels liberated, and can respond to its calls like a prisoner released. According to some psychologists all children must at some stage make this change—passing from a tendency to remain chiefly in the inner world of emotions and day-dreams, to the outer one in which stern realities make themselves felt. There is, they conclude, a resistance to this change; for—so they reason—it is pleasanter to dwell in a world of fantasy, of make-believe, that one creates to one's heart's desire, than to face limitations, to struggle with things unchangeable that oppose one's wish. If this be true, and if it is important—as it must be—that the change should be made, then it becomes clear that much will depend on the kind of outer world that the



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child is offered. Make it harsh and forbidding, or unattractive and dull, and he tends to remain longer in his dreams, his games of 'let's pretend', his transformations of things into persons, and of himself into things (puff-puffs, and the like). He will, in other words, show for a longer period of his life that 'childish imagination', which has been for so long recognized and venerated as one of the major psychic differences between children and grown-ups.

If, on the contrary, every effort is made to study infant nature and to respond to its needs by the offer of objects which (however unsuitable they may seem to us) are shown by the infant to be acceptable to him, then it might happen that the child goes earlier into reality, makes a different choice between the 'inner' and the 'outer', and this early 'imagination' that we have admired so much might diminish, or even disappear.

There is here no question of pro's and con's, of educational theories, arguments, or beliefs. It is purely a question of what happens if one tries to suit the world to the child instead of the child to the world. It may well underlie the whole seeming conflict between, 'What Dr. Montessori says', and 'What Froebel said'. In a recent newspaper interview, Dr. Montessori was asked to state briefly the difference between her ideas and those of Froebel. She said, 'That is just it. Froebel had ideas. I have no ideas—only experiences.'

But Montessori's experiences with children, or those to which she here refers, are not just the haphazard experiences that most of us have had with children. They come out of conditions for observation very carefully established; first of

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all, by training the observer to 'wait and watch'; not to interfere too much, and not to mind being forgotten altogether by a child who is absorbed in some effortful undertaking; and, secondly, by offering the children not just anything, or things dictated by adult preferences or theories, but things suggested, in the first place, by observation, then modified and adapted by more observation, in much the same way as a detective follows up a clue. The successive modifications aim at providing something which corresponds as closely as possible to the child's real needs, and the process ceases only when perfection (in this respect) seems to have been reached; in other words, when further change no longer produces a deeper reaction (longer periods of absorbed activity, greater enthusiasm) but less.

I have pointed out (*The New Era*, June, 1951) that things perfected in this way for a relatively small number of children, have a way of proving no less attractive to all others in the same stage of development. That may seem hard to believe, but experimental science is always turning up things which are hard to believe. The laws of child development do seem to follow a universal plan, and between the child and the world-culture he inherits there must (it would therefore appear) be great uniformities in the things found useful; although it is true that in a totally different century, with different ways of dressing, of writing, of maintaining the home, and so on, the uniformities themselves would be different.

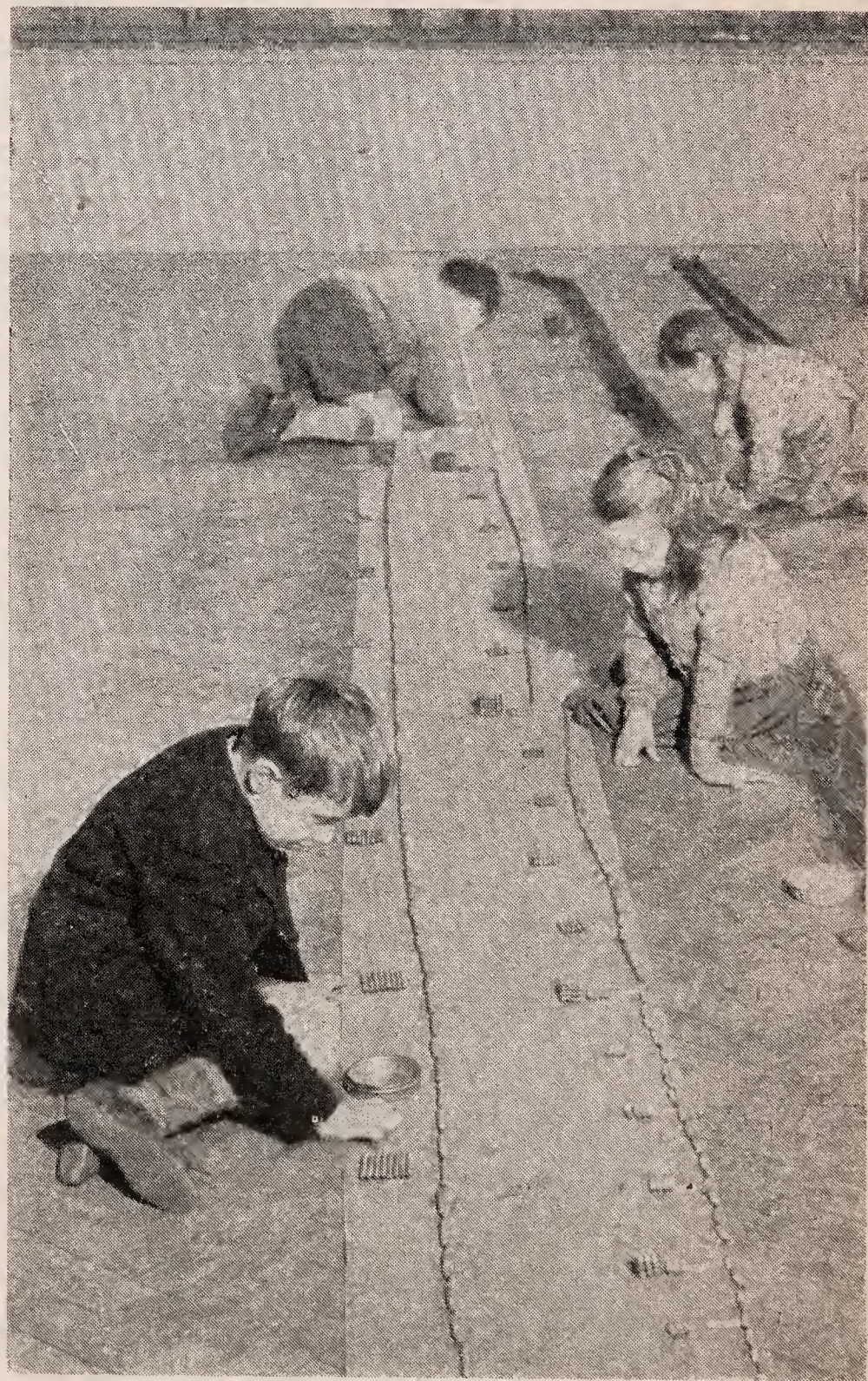
Leaving this point aside, therefore (it obviously needs treatment at greater length), and coming immediately to the consequences of it; we are now in the age of scientific research in which it is possible to frame a child's outer world with ever greater precision, and therefore success, to the pattern which he finds desirable.

Why, then, should he retire into the inner world of fantasy, why evade realities, when all those near him are so delightful? From birth on, if this plan be followed, waking life can be one glorious triumph, a procession of newness, of creation in which he himself is the creator and the created. This is a life of taking in, of 'making the outer inner', and possibly Froebel, with that intuitive perception which underlies the impetus he gave, really did mean that when the inner becomes outer, it is in the creative sense, the sense that what comes out had first to go in; that we build in the real world not by fantasy alone,

but by knowledge of that world, knowledge of its resistances, of its strength, of what is possible within it, and of what is not possible within it; in a word, by the kind of 'knowledge of reality' that man, by his experience and research, has gone acquiring down the centuries.

If this be true, then Montessori is not so far from Froebel as might have been supposed. Neither, I think, ever wanted to impose an adult idea upon a child. Each has tried to make a world suited to children, and not the other way round. Each has said, 'Let the child be the arbiter! We are followers of the King; his servants, not his Rulers.'

The key to the happy life of every follower is not to argue, but to accept. If, in this generation, and because of its inherent progress, children step earlier than they did into the outer world,



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preferring it so self-evidently that they shed a characteristic we always thought was theirs, have we any right to say them nay? If they make 'the outer inner' with such terrific ardour that—sooner than before—they begin to use this acquired material in a constructive sense; if they use it to understand history, to make for themselves models of the ancient beasts that first fertilized the sterile earth; if, in their minds, they can visualize the distant lands described in the geography lesson, or wander by magnificent calculations among the stars; who can say that by utilizing the treasures stored in their inner world to conjure up visions of the world past, regions not present, universes unknown, they are not—in a very real sense—making the inner outer?

The engineer, when he builds a bridge, brings out the design for it from his inner world, but whether it stands up or falls down will depend on how well, or how badly, that inner world reflected the outer world. The outer world has things in it that can only be known by experience. Weight for weight, some materials are stronger than others, and no one can guess these things. In this way, the act of creative imagination differs very much from the act of fantasy, for anyone can build a phantasmagorical bridge, which does not have to stand up, being in the mind alone. So we see that in the creative sense, the outer

must become inner before it can again become outer—transformed by its passage through the mind. Here is work that the Montessori child is truly, and most obviously, doing. From his diminishing series of cylinders which give him an early—but not frightening—sense of the possible and the impossible (for too large a cylinder *cannot* be placed in too small a hole), to his work with bead-bars in which he verifies for himself the laws of algebra; from geometric insets and their sockets (in which similarity of form provides the clue to successful fitting) to the measurement of areas and the Theorem of Pythagoras; he is busily at work confronting and assessing (becoming familiar with) 'reality principles', the relationships of cause and effect.

But still we must not pre-judge. Arguments can always be wrong. If the Montessorian uses reason, it is not to conclude and then to impose. It is merely an effort to understand the behaviour observed; to enable sympathy to accompany supervision. Had the facts of behaviour been other, Montessori practice would have been other. Indeed, the Montessorian who impedes, even in a Montessori school, an act of imaginative play, shows a poor grasp of her principles. The child leads and is to be respected. If he passes from fantasy to reality, or has a setback (as some do), that is his affair and not ours. Many a new child becomes a puff-puff in odd moments. True, he can be steered tactfully away from inappropriate articles, specially made (and needed) for other purposes. He need not choose the visiting inspector's hat in which to sail his boats. If one article be as good to him as another, we can easily salvage the precious. In one excellently conducted Montessori school, in which the majority of children had long since forsaken pretence games for learning to read and write, I saw two new-comers sitting by the garden pond 'fishing'. For 'bait' they were using stones tied to the ends of strings depending from their rods. Other of the children watched with amusement; some with a trifle of scorn; but the staff-members present were much too interested, both in the fishers and their audience, to wish to interfere.

In the same school another child, who turned out in the end to be more scientifically curious than cruel, always became a raging bull, or a dangerous serpent, if anyone stopped him, for example, from tearing a caterpillar into two halves. In this school worked one of those



Getting ready for dinner at the Montessori School in St. Bartholomew the Great.



teachers whom one could watch for hours, days, weeks, and never see her make a mistake. It was like watching Lenglen play lawn-tennis: one could never quarrel with her tactics. This teacher once recounted to me how two of the boarders had just heard news of the arrival of a new baby in their home.

'They became at once imaginative', she said, 'dramatizing the scene of Mummy and Daddy at home tending the little one in bed.'

Hard would be the heart that could oppose this, and I learned then and there that no Montessorian is ever asked to harden her heart in conformity with a theory. 'Freedom comes into the room with her', was one of the first things I ever heard said of Dr. Montessori, who in her own practice is the reverse of doctrinaire. The rest we learn from the children, and all can verify the discoveries Montessori has made. This, one may add, is the first and last criterion of every valid technique of research (and there are now many) that scientists use.

**Tailpiece**—I tell this story at the Editor's request, but there is no moral to it. By which I mean that the psychic condition which got resolved was probably unique. Brian at this time was five-and-a-half, and it was Dr. Montessori herself who, on a memorable visit, had first noticed his scientific bent. He showed special interest in the lens-action of a lorgnette which she was carrying, and she suggested we should follow this up, try him with a simple microscope, etc., which we did. But the magnet was what most aroused his curiosity: 'Why does it do it? Why? Why? Why?' he kept on asking—with a curious, frustrated, and almost angry urgency—as the nail leapt repeatedly towards it. By then he had emerged from an earlier condition of unutterable confusion, in which nothing was safe in his neighbourhood. The bread-knife went into the fire; his toys over the garden wall; and when these things were retrieved he threw them back again. But already he had acquired good movement control, and when this story opens his behaviour was becoming 'normalized' in a general kind of way; he could write, had begun to read, was responsive, affectionate and not unobliging. Yet, what a terrifying normality! For was he not notorious for a callous disregard for the feelings of animals? Here we had an intelligent, self-controlled monster; one not only addicted to

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**MONTESSORI APPARATUS**

tearing caterpillars apart, but to catching and de-winged flies. He would kick the donkey's forelegs, and whenever horrified adults protested, he merely quitted this life to become an animal himself; always a dangerous one—something well able to cope with the abominable adult.

Proudest possession of the classroom were two white mice, daily allowed to leave their cage, to sniff the air, to explore the table-top, to the hushed admiration of those assembled. It was a boarding-school, and in the 'tween hours one of these mice died. An agitated mob of children ran to meet me at the gate. 'Brian has killed the mouse' they cried. 'Brian has killed the mouse.'

Inside, I found Brian, standing in a corner, ashamed and red-faced. This, I thought, is a crisis. Psycho-analysts had scarce been heard of. I felt helpless, frightened, and alone. Nothing came to my rescue but an irrelevant phrase, remembered from one of Dr. Montessori's books, '... the advantage of keeping the child's mind occupied with the new idea *for some length of time*'. I decided that, whatever else happened, Brian's attention should remain engaged with this subject for much of that day. So I had him sent upstairs to await me in an empty room, while I comforted the children as best I could and got them back to work. I gave what I felt to be a rash promise that Brian would in future desist from these activities. Then I went to Brian. I had long been convinced that the more serious the crime, the more important it is to keep the confidence of the criminal. So I made a great effort of self-control and, taking him on my knee,



asked him, just as if we were discussing yesterday's weather, what he had done to make the mouse die.

Seeing that he lacked words to explain, I asked him to do the same thing to my hand. Promptly, he laid two fingers across the back of it, and pressed down heavily. I said:

'Did you know it would die?'

'No.'

I grasped at the straw, but not at all hopefully.

'Well', I said, pointing to his chest, 'in here are your lungs. When you breathe, air goes in and out of them, like this.' I demonstrated. Brian demonstrated, holding his lungs, and I added, 'If anyone pressed you very hard, your lungs couldn't breathe, and you would die.'

I watched his face, hoping to see some interest, but not a sign. So I went on. 'In here is your stomach, where your food goes. If anyone pressed your tummy very hard, you couldn't eat, and you would die.' Still no sign.

'Here is your heart. You can feel it beating. It makes your blood go round and round. If anyone pressed your heart, it couldn't beat, and you would die.' No apparent effects of any kind.

Now, the teacher who owned the mouse was away that day. So I said:

'Don't you think Miss M. will be very upset when she comes to-morrow and finds her mouse dead?'

He nodded, so I went on, 'I think if I were Miss M. I should like to be told first; say, to-day. What about writing her a letter?'

This, he thought, was a splendid idea, so I offered to write while he dictated, as follows: 'Dear Miss M. To-day I was playing with the mice and pressed one of them rather hard. So, when you come to-morrow, there will be only one mouse. And the dead mouse, and the live one too, went into the kitchen. With love from Brian.'

I was much struck by the emphasis on 'going into the kitchen', a detail unimportant to us but evidently impressive to him, as he soon showed. My plan had been (aiming always at lengthening the period of attention) that he should himself take and deliver this letter, since the teacher lived close by. But, leaving the room to arrange this, I found on my return that he had 'posted' it.

'Where?' said I. He pointed to a crack between the floorboards! There, of course, it was irrecoverable, so we wrote another—I nothing loth, since it all kept the ball rolling. This second letter differed in wording from the first, but the 'kitchen' phrase survived unchanged. By that time, it was morning break, and as the children

were going for a walk, I sent Brian down with the note to drop it in Miss M.'s letter-box, as they passed her house. But Brian was worth two of that. He had the party wait for him at the corner, running down the road alone, and delivering it more or less in secret. However, it was delivered, and Miss M. was saved a shock.

The next morning, I arrived at school early, entered the empty classroom, and there was Brian, completely alone at the mouse-cage, and—horror of horrors—the second mouse was out, and had managed to get up the somewhat tight sleeve of his jersey! I stood petrified, afraid to utter or to move; but in a few moments I became aware that this mouse was perfectly safe. Brian was treating it with the utmost tenderness and caution. Gently he edged it down his sleeve, till its little nose appeared questingly at his cuff, when, putting his hand inside the cage, he got it on to the floor, and closed the cage door. From that moment on, he became its devoted friend, and not only this but all his cruelty to other creatures vanished also. He became kind to the donkey, considerate to caterpillars, respectful to the wings of flies. Scrooge himself was not more fully transformed. One minor backsliding took place with some ducks. He and another boy were seen flustering them in their enclosure. But I am not sure if he realized that birds were also animals.

At the end of that term his granny came to drive him home by car, and, arrived at the gate, he turned suddenly, saying, 'Oh, I must say good-bye to the mouse.' He ran back and brought it, cage and all, to show his granny. She shrank back, being terrified of mice; then let out an agonized shriek. 'Oh', she said, 'don't kiss it!' Yet this granny, more than all his other relatives, had pestered us about his cruelty to animals! So often do contradictions in ourselves frustrate our efforts to educate the children.

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# WHAT IS PSYCHO-ANALYSIS?<sup>1</sup>

D. W. Winnicott

**Y**OUR headmaster has invited me to speak to you on the background of psychology, its basic assumptions and discoveries. In order not to get lost in so large a subject, I must speak of the small part of it which comes my way; or, shall I say, I must be allowed to look at the whole from my particular angle.

I shall not be able to do what I ought to do, which is to take into consideration the fact that you yourselves who are listening to me come to the subject each from your own direction. Some of you think easily in terms of scientific experiment, others are used to being taught the facts, in so far as they are known, of history or geography; and among you there are some with strong intuitive bent, who like to approach any new subject subjectively at first, having ideas which you are unwilling to develop until you have stated them and recognised them as your own. I cannot cater for all this, so I shall go at it my own way, hoping at any rate to avoid being a bull in a china shop.

I want to put before you the view that psychology simply means the study of human nature, and that it is a science, just as physics, physiology and biology are sciences. This is my view, and my life's work is based on this supposition, for I think you ought to know at the outset that I am not only a doctor but also a psycho-analyst.

Psycho-analysis is a word which has passed into common speech and, as usual when this happens, it has come to mean something different when used popularly from what it means technically. As a matter of fact, if you were to ask a doctor just what part psycho-analysis is playing now in the general psychological field, and in the whole study of human nature, you would be unlikely to get correct information. Psycho-analysis has been recognized only recently as a serious subject. In fact, the tendency that can undoubtedly be found in medicine to-day to examine the psychological factors of every case is extremely new, and it will take a generation more before the work that has already been done will be fully applied in ordinary medical practice. Some of you will become doctors, and a few will

probably wish to practise in that part of doctoring which particularly involves the study of the mind, and then you will need, in addition to the ordinary medical training, a training in the psycho-analytic technique. As a matter of fact you can be helped by such training even if you wish to do that most difficult of all medical jobs, to be a good family general practitioner.

The first thing I want to say is that psychology makes no claim to priority in regard to the understanding of human nature, except in one respect, that is to say, in the making of this study a science. For instance, it is possible that everything that can be discovered by psycho-analysis can be shown to have been understood by Shakespeare, taking Shakespeare as a good example of someone with intuitive understanding, based, of course, on observation as well as on feeling or empathy. Each step forward that we make in the science of psychology enables us to see more in Shakespeare's plays, just as it enables us to talk less foolishly about human nature. Talk we must and psychology as a science justifies itself, in my opinion, if it enables us to talk less foolishly.

In regard to medical treatment also, it is not suggested that no psychological treatment took place before psycho-analysis came on the field. Good doctors have always been good psychologists in so far as they could *feel* the patient's position in his relation to external reality and also in his relation to his private inner world. But doctors when they *talk* about human nature, say just as silly things as other people say. The fact is that intuitive understanding of human nature must often prove unreliable as a guide in the more general field of social living. It might enable a doctor to be brilliantly understanding of a patient who was a thief, but unless the psychology of delinquency is studied as a science, intuitive understanding will not prevent doctors as well as other people from doing and saying all sorts of useless things when decisions have to be taken in a practical way, as, for instance, in a juvenile court.

As a matter of fact, the doctor's long and arduous training does nothing to qualify him in psychology, and does much to disqualify him; it

<sup>1</sup> Being a lecture given, by invitation of the High Master, to the Eighth Form of St. Paul's School, London, 1945.



keeps him so busy from eighteen to twenty-five that he finds he is middle-aged before he has time to fool around a bit and discover himself. It takes him years of medical practice, and a struggle to find time to live his own life, before he can catch up on his fellow creatures, many of whom have lived a lot by the time they are twenty-five.

PERHAPS you are beginning to see that there is some point in making the study of human nature a science, something that can be studied by observation of facts, by the building of theory, and the testing of it, and by modification of theory according to the discovery of new facts. Can you see the one essential way in which science and intuition contrast with each other? True intuition can reach to a whole truth in a flash (just as faulty intuition can reach to error), whereas in a science the whole truth is never reached. What is important in science is a construction of a satisfactory road towards the truth. That is why a scientific training is so important for everybody; it enables you and me to test our own little bits of the world satisfactorily. Our feelings and our imaginings may get out of hand and may take us anywhere, this moment enabling us to dream we are able to fly and the next moment allowing us to feel infinitely unsupported, so that we fall and fall, and there is no bottom, except waking, which means a return to science, to the well-tested and welcome external reality.

By the way, have you ever thought of science in this way? If in a subject that is being approached through the scientific method there is a gap in our knowledge we just record it as a gap in knowledge, a stimulus to research, but the intuitive person's gaps are unknown quantities with somewhat terrifying potential. The physicists say that there is an element that we have not yet discovered. No one gets in a panic; later on the new element is found, and it fits into the scheme of things. When the drug M and B was discovered no one knew why it acted in the way it did act, but no one suggested that its action was anything to do with magic; the biochemists simply felt stimulated by the fact of their ignorance and they gradually found out more and more, although they still do not know all they want to know about it. In psychology there are many huge gaps in our knowledge. But since

psychology is a science, we do not even mind when the intuitive people say of something we have discovered: 'We have always known that'; for they do not mention at the same time all the weird things they also knew, wrongly. The scientific approach to the phenomena of human nature enables us to be ignorant without being frightened and without, therefore, having to invent all sorts of weird theories to explain away the gaps in knowledge.

You and I started as scientists when we were very young, in fact as soon as we were born. We were then at the mercy of our imaginings, and every real thing happening to us was welcome as depending on something external to ourselves, and therefore dependable because of being something we could get to know. Even things that made us angry, like being kept waiting when we were hungry, had a value for us. Frustrations helped us to stand the magic quality of our ideas, which at that time were very primitive because we had so little experience of real things, and so had nothing to dream about, only (one might say) feelings to feel. These magical primitive feelings can be indeed very alarming as well as wonderful, as we see from the study of those people who have not succeeded in coming to terms with them and who are insane. One can well understand why many people develop a scientific interest in external reality to get away from the intuitive and the subjective approach to life. I suppose Western culture, on the whole, tends towards an exclusion of *feelings* by scientific *thinking*, whereas in Eastern culture the scientific method is relatively despised (except in so far as it is useful in the manufacture of armaments). In the best of our Western culture we enjoy a scientific method of approach to external reality—whilst at the same time we preserve in music and painting and poetry, and some of us in religion, the recognition of the importance of the approach to life through intuition, as well as the magic of primitive instinctual feeling and spontaneous instinctual expression.

WELL, if we agree to all that, why not settle down to the scientific study of human nature? Why has psychology come at the end of the sciences, following biology, which, I suppose, could be said, in one sense, to have followed physics? (Of course, I know they co-exist to-day.)

Obviously the more closely connected a science



is with life the more difficult it is for a scientific approach to seem adequate. I remember my excitement in my own school-days when I first met Darwin's *Origin of Species*. I could not leave off reading it, and this got me into serious trouble because it seemed so much more interesting than prep., and I believe it was. It had more influence on me than all the prep. that I ought to have done or did do. At the time I did not quite know why it was so important, but I see now that the main thing was that it showed that living things could be examined scientifically, with the corollary that gaps in knowledge and understanding need not scare me. For me this new idea meant a great lessening of tension and consequently a release of energy for work and play.

I feel sure that if I were at school now I should find the same value in the corresponding book that would put psychology on the map as a science, but I think there is no book exactly corresponding to the *Origin of Species*. No doubt the latter would be said now to contain many fallacies and mis-statements, but I think the same could even more strongly be said of any one book dealing with psychology. Freud's *Introductory Lectures* might be cited. There have been such tremendous advances, many of them Freud's own, since Freud wrote this pioneer work that a psycho-analyst might well hesitate before recommending even that one book, except to be read along with many others, and read with full knowledge that Freud was starting a new science. Freud's works, read in chronological order, and they are not very voluminous, give a good picture of the way his ideas developed. He not only started a new science, but he also carried it a very long way; and it is now being carried further by those who have continued to use his methods, and to develop them in their own ways.

Now let me say something about the difficulties inherent in the science of psychology.

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I shall begin by quoting what I said just now. I said that a scientific training was important because it enabled us to test our own little bit of the world satisfactorily. When it comes to psychology these words 'our own little bit of the world' mean not only the phenomena of other people's human nature but also our own. In this respect psychology is distinct from other sciences and must always remain so. With our minds we are examining the very minds we are using, and with our feelings we are examining our feelings. It is like trying to examine a microscope under its own high power. No wonder psychology came last in the sequence of sciences. Many people hold the view that psychology can never be a science because of this difficulty, but Freud went ahead in spite of this and some of us think that he had already established psychology as a science at the beginning of this century. In *The Interpretation of Dreams* you will see how he showed that what most people regard as an insuperable barrier to psychology as a science could actually be made use of in furthering scientific investigation. He realized that if he were to claim that he could use his patients' dreams, believing in the significance





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of every detail recorded by the dreamer, he must show willingness and ability to examine his own dreams. Most of what Freud said about dreams was original and brilliantly constructive and has stood the test of time. *The Psychopathology of Everyday Life* was another book in which he started to put before the public the possibility of a science of psychology, and there was a steady stream of scientific work from this great man. I was unaware when I was at school that these books were already written, and I doubt if I was ready for them then.

I now come to the main difficulty of psychology as a science, and it was here that Freud made his most important contribution. In no other science is there a complication corresponding to that produced in psychology by the existence of the unconscious. The word 'unconscious' can, of course, mean the sort of thing that happens when you get a crack on the head and pass out. Psychologically the word has other meanings, and it has been used for a very long time to describe unawareness. For instance, one cannot, at any one moment in time, be aware of everything that one could theoretically be aware of. In painting, an

artist may reach feelings of which he was unaware before he started and which may come from so deep in his nature that he is hard put to it to acknowledge responsibility for his picture.

Freud was not daunted by the well-known fact that there are depths to our natures which we cannot easily plumb. He discovered by scientific method that there is a special variety of unconscious, which he named the *repressed unconscious*, in which the trouble is not the depth of the thing of which the individual is unaware, but the fact that what is unconscious cannot be remembered because of its being associated with painful feeling or some other intolerable emotion. Energy has to be all the time employed in maintaining the repression, and it can easily be seen that if there is a great deal of an individual's personality that is repressed there is relatively little energy left for direct participation in life. That is the main reason why people can get practical help from psycho-analytic treatment because in so far as it is successful, it enables the patient to release the painful material from repression, with the consequence that the patient has all that energy which formerly was used in



the service of repression for the enjoyment of life and for constructive being.

FREUD'S main contribution was the invention and development of the psycho-analytic method which though primarily an instrument of scientific research into human nature has turned out to be, almost by chance, a method of treatment. Briefly described, psycho-analysis is: that the psycho-analyst prepares stable and simplified conditions in which the individual who undergoes psycho-analysis can let his mind work freely. Sooner or later he will be found to be approaching the difficult part of himself, showing in his relation to the analyst that he is wanting to relive even the episodes and types of emotional experience which for him are associated with so much pain that he is not able to reach them on his own.

In the simplest possible example, a person who is being analysed is able to correct a past experience or an imaginary experience by reliving it in simplified conditions in which the pain can be tolerated because of its being spread over a period of time, taken, so to speak, in small doses, in a controlled emotional environment. As you can well imagine, in actual practice there is seldom anything as uncomplicated as this, but the main thing can legitimately be described in this way.

You will see that an important part of the process is that the analyst and the person being analysed are working together on a problem on equal terms. This makes the psycho-analytic method applicable to the treatment of many

people who would not allow themselves to be totally in the power of another individual, even for a short period, as in treatment by hypnotism, even though by hypnotism it might be more easy for a doctor to effect removal of symptoms. Freud's invention, which he called psycho-analysis, was more important than a mere treatment, for its aim was not primarily the removal of symptoms; its aim was a scientific one; to approach a little bit of truth for the sake of truth itself. Undoubtedly one of the early good effects of the process is an indirect one due to the fact that the person being analysed begins to feel that emotional phenomena *can* be examined scientifically, so that all the enormous gaps in his understanding of himself become just so many things not yet understood, instead of sources of anxiety and invitations for the construction of false theories and philosophies.

You will readily see that one important consequence of all this is that psycho-analysis rescues logic from the death to which it was fast sinking after a brilliant early childhood. We can see now what was wrong with logic and why it lacked social usefulness when it should have been able to make human behaviour more calculable and so strengthen the roots of society. It quickly got as far as it could ever get without taking into account the unconscious to which Freud introduced us, the repressed unconscious, the part of the personality of which the individual cannot become aware, and against awareness of which he must defend himself with all his power and skill.

## SIR FRED CLARKE

THE English Section of the New Education Fellowship has suffered a severe loss in the death of Sir Fred Clarke who for ten years had been their President. Those members who on New Year's Eve were present at the College of Preceptors when the Fellowship made a presentation to Sir Fred in honour of his long service, little thought that within a week we should be mourning the loss of one who had contributed so much to educational thought and progress. As President, he had not only been a figurehead but at all times, by thoughtful guidance and example, had helped to keep the Fellowship to that path of progress and exploration which it had undertaken to follow. No

one saw the direction of that path more clearly than Sir Fred.

He was born near Oxford, where he served as a pupil-teacher, and later obtained a First in History at Oxford University. He was a born teacher, and soon became Senior Master of Method at the York Diocesan Training College. In 1906 he was appointed Professor of Education at Hartley University College, Southampton. After a period of five years he was appointed Professor of Education at the South African College and University of Cape Town. Students and lecturers from that University visiting this country testify to the soundness of the foundations which he laid during his eighteen years of service.



There he gained his wide experience and knowledge of the difficulties of racial and allied problems. In 1929 he was appointed Professor of Education at McGill University, Montreal.

In the meantime London University was attracting an increasing number of students of high quality from the Commonwealth and Empire, and there arose a need at the London Institute of Education for a person with wide knowledge of educational and other problems of the Commonwealth to take charge. Fred Clarke was asked to undertake the duties of Adviser and returned to this country after serving overseas for nearly a quarter of a century. Within a year, on the retirement of Sir Percy Nunn, he was appointed Director of the Institute. Early in his career he had been convinced that the Universities should assume greater responsibilities in the training of teachers not only for this country but also for the Colonies. During his direction of the London Institute students, teachers, lecturers and others from overseas came to study under his guidance, and wherever English-speaking teachers meet they speak of him in terms of affection and respect.

In 1945 he retired and became Education Adviser to the National Union of Teachers. All his life he had been a contributor to educational journals, and his books are widely read. But Sir Fred found that retirement meant even more activity. His advice was sought by many persons and organizations including the Colonial Office.

On one of his journeys in Africa he was asked by white administrators what their long term functions should be. He replied that they should undertake their tasks in such a way that their presence would no longer be required.

The McNair Committee, of which he was a member, gave him the opportunity of urging the closer association of the Universities with the training of teachers. He had a passion for education and for improving the standards of and the recognition given to the teaching profession. On New Year's Eve, Dame Olive Wheeler spoke of the way in which teachers at home and overseas looked to Sir Fred for leadership; not only teachers in the schools but also those in Training Colleges and Universities.

He was associated with many progressive educational bodies, among which was the National Foundation for Educational Research in England and Wales. He, more than anyone, helped to establish the Foundation and became its first Chairman, which office he held until he was followed by his successor at the London Institute of Education, Dr. G. B. Jeffery, M.A., D.Sc., F.R.S.

His long and wide experience at home and abroad enabled him to take an intimate as well as a detached view of British education. He held that British tradition had a very important part to play in progressive education. His influence on Education will be enduring.

His death is a loss to us all.

W.G.

## ENGLISH NEW EDUCATION FELLOWSHIP

EVERY living association experiences from time to time periods of change. 1951 has been a year of changes for the E.N.E.F. In January, the office moved to the top floor of 1 Park Crescent, which is now shared with International Headquarters. At the same time, it fell to me to assume the double function of International Secretary and Secretary of the E.N.E.F. As may be imagined, the total result of these changes was to throw a heavy burden on the office staff, which six months later had to initiate and assimilate the other major change of the year—the alteration in terms of membership of the English Section which from 1st October last has included receipt of *The New Era*.

One of the slight disadvantages of having altered our financial year to conform with that of the Ministry of Education when we first received a grant is that the accounts which we consider at

our Annual Meeting are nine months out of date. Those presented to you relate to the year ending 31st March, 1951. It is important to stress now several points relating to the current year. First, as foreshadowed in the Report presented to you this time last year, the Ministry's grant for the current year has been reduced. It amounts to £250, and it was accompanied by a warning that it might be impossible to make any further grant in subsequent years. As against this, there has been some slight saving in overhead costs from the move to Park Crescent, and we have received from Education Services an increased grant to cover the administration we are doing for that body. This amounts to £75, and we have received a further £50 as a donation towards our projects. It is too early yet to assess the effect of altering the terms of membership to include *The New Era*, as unfortunately a number



of members have not yet adjusted their Bankers' Order as requested last September, but it seems likely that the change will be beneficial and it is encouraging that we have had as many new members in the last three months as in the corresponding period last year. A few of our members have done us great service in furthering recruitment, but much more has to be done in this respect. The net result would appear to be that once again our total income for the current year will be maintained at about the level of the past two years, but this, in face of rising costs, cannot be considered satisfactory.

## Branches

A brighter aspect of our affairs is the work done by our members whether corporately, as in Branches and Committees, or individually. Branch activity has been maintained in general during the year. If Liverpool has been less active, Oxford has been more active. I have had the pleasure of visiting the latter, as well as Torbay and Kingsway Branches, and a recently formed group in mid-Buckinghamshire. Exeter, though still dormant, shows signs of imminent revival. Cambridge, Derby, Leicester, and St. Albans have all had busy and stimulating seasons, reports of which have appeared in the *Bulletin*, and more recently in *The New Era*. May I take this opportunity of repeating how welcome these reports are, although, to the hard-pressed Branch Secretary, submitting them may well seem to be but one more task.

## Council and Sub-committees

Members of Council have had another hard-working year, the total number of meetings being eighteen—four of the Council, three of the Executive, and eleven of the Education Committee. As in the past, these meetings cover a wide field. Particular mention should be made of the Education Committee, whose meetings throughout the year have been held in two parts, the first a business meeting dealing with such matters as conference planning, correspondence, publications, etc.; the second, a discussion on some educational topic. The fruits of the first

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sessions have been seen in the conference for first year teachers held in June, the Debate on Co-education, and the Brains Trust on Psychology in the Classroom, both held in July at the College of Preceptors as part of the College's contribution to the educational side of the Festival of Britain; the joint N.E.F./E.N.E.F. teas, and other activities already reported to members. The fruits of the second sessions are yet to come, as are those of the first sessions that relate to the coming year. From the discussions, some valuable and interesting facts have emerged which it is hoped to make available in print, particularly material relating to standards in education. Work has continued on the optimum size of educational groups, but it has not yet been possible to gather enough authentic data for publication as a pamphlet in spite of a letter of appeal published in the *Times Educational Supplement*. The Committee still hopes to achieve its aim of publication. The Comprehensive School pamphlet is still selling steadily, but we have not yet quite recouped our initial outlay.

## Publicity and Membership

Believing that publicity and membership are in essence educational matters, the Education



Committee has given considerable attention to them. Expert advice is being obtained on publicity, and as one means of making the Fellowship known the first of a series of regional conferences is being planned for March. The general title of these conferences is 'Aims and Prejudices in Education'; the first topic is to be 'The Primary-Secondary Transfer'. This conference will be held near Ipswich. It is intended that membership of these conferences shall be by invitation, the majority being sent to non-members of the Fellowship, selection being based on the advice of local members of the E.N.E.F., who, in making their suggestions, will bear in mind the nature of the topic, and the contribution such friends can make to a high level discussion. Our hope is, of course, that these potential members will go home so satisfied by their week-end that they will be irresistibly drawn into full membership of the E.N.E.F.

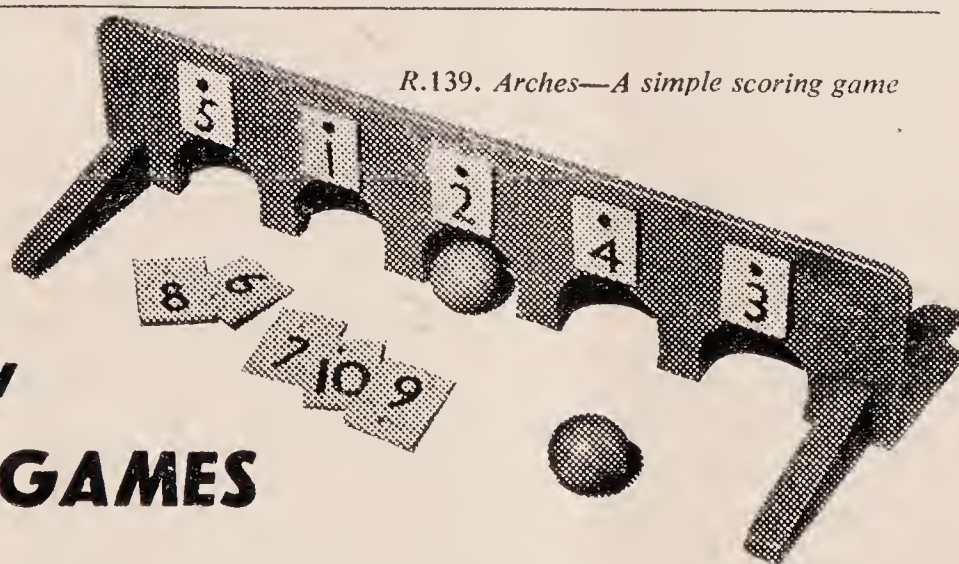
Another line of attack on the problem being planned for the Spring is a press campaign and a special number of *The New Era* in which emphasis is put on the relationship between education, industry, and the E.N.E.F. The problems of education—in its broadest sense—for living in a technological society will be discussed, and an attempt will be made to make clear the essential

contribution that modern educational concepts can make to their solution. In conjunction with this, a meeting of the Education Committee and prominent industrialists will be called; the campaign will be co-ordinated, and the help of those of our Vice-Presidents specially qualified in these respects will be sought. It is evident not only that education is being challenged as never before, but that education is under attack. Such conditions should favour the work of the Fellowship, and be an inspiration to it. Attention will also be focussed on the Training Colleges, and our efforts to enlist young teachers will be intensified.

### International Aspects

Let me turn for a moment to the international scene, so that we can see the work of the E.N.E.F. in that setting. In spite of very different conditions, there is much to encourage us here in England. From Australia come reports of intense N.E.F. activity. Two of our Section members, Mr. David Jordan and Mr. H. C. Dent, have just taken part in what Australians themselves say is the most successful Commonwealth Conference they have ever had. With Dr. Margaret Mead and Sir Richard Livingstone, Mr. Jordan and Mr. Dent were the principal speakers in this Conference, which met in turn in all the great cities,

gathering audiences that were numbered in thousands. The impact of this conference on State education in Australia will be marked. The Commonwealth and the individual States are thinking in N.E.F. terms in relation to education. N.E.F. values are being established. From Norway come reports of large N.E.F. meetings, with headlines in the national papers. Switzerland is stirring again, seeking English members to attend an international Seminar in March. An all-India conference has been held, with Professor Saiyaidin, Educational Adviser to the Government of India, in the Chair. In Vienna, Professor Fadrus is organizing a 1952 N.E.F. Conference to re-establish the Fellowship in Austria. In Germany, the new Section is already flourishing. In the past year, I have had the great privilege and pleasure



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of visiting the French, Danish, Scottish, and Northern Ireland Sections. All are thinking in terms of expansion, the Danish Section being now in fact the second largest Section in the N.E.F. Other Sections have shown their liveliness by their response to the Human Rights Enquiry. In fact, the N.E.F. Report on this enquiry has been an outstanding achievement of the year. Unesco have expressed warm appreciation of the Report. English members who took part in the enquiry may rightly feel that they have, with their colleagues in other Sections, rendered signal service not only to the Fellowship, but to Unesco, and through that body in due course to teachers in general the world over. The Report is published in full in the February *New Era*. It will, I trust, help members to realise more fully the international nature of the Fellowship to which they belong. Another reminder of this lies in the choice of an English Section member, Mr. W. E. Payne, to represent the Fellowship at the 1951 Unesco Seminar on the Teaching of History, held in Paris from mid-July to the end of August. Mr. Payne's report on the Seminar will also be published in *The New Era*. It is likely too that a few English Section members will have an opportunity of taking part in another investigation. It is hoped to launch a pilot project in England, in

conjunction with one of the Institutes of Education, to investigate the effects of the learning situation and social climate in schools on the intellectual and emotional adjustment of children. If this pilot project is successful, financial support will be sought to enable the N.E.F. to make a similar enquiry in all its national Sections.

### Education Services

Mention of this project enables me to make reference again to Education Services. One of the primary objects of that society is to assist educational research. For many years its Council has been sympathetic to the needs of the Fellowship, and the close association which we now enjoy with that body ensures a fuller understanding of our aims and work. Its Chairman, Professor Bellerby, is now considering what part, if any, its Council might be asked to play in furthering this particular project. I record with warm appreciation the fact that the Council of Education Services has already voted £50 towards the work of the E.N.E.F. in 1952, which is a grant similar in amount to that made in the year just ending, and which I have already mentioned. We are grateful not only for the money, but for the understanding and friendship with which it is bestowed, and



from our experiences of working together during the past year I am quite certain that the work of the E.N.E.F. is benefiting more than financially.

### Chichester

Although the Conference held at Chichester last summer was the responsibility of International Headquarters, this Report would be incomplete without a reference to it. Many English Section members attended it along with

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those from fifteen other countries. The Conference itself broke new ground. It did not attempt to provide refresher courses in painting, original writing, pottery, mathematics, movement or interpretative group discussion. It attempted, and apparently achieved, something much deeper—the release and realisation of native talents lying unused and unsuspected in the individual, with a consequent enrichment of personality which had to be experienced to be believed. The techniques used, the lessons of this approach, the implications for education, are still under review. The knowledge at our disposal is incomplete. Exciting possibilities have been revealed. To carry this experiment a stage further, the E.N.E.F. Education Committee have decided to hold a similar conference in 1952, details of which will be sent to members as soon as possible. To mark the twenty-fifth year of the separate existence of the English Section, it is hoped to hold this conference in France as an added attraction to our members. The approximate dates are 31st July to the 14th August. One of the lessons learned at Chichester was that nine days was too short a period for the maximum benefit to participants, and imposed too concentrated a task on the group leaders. Two weeks would appear to be a more adequate time.

### Conclusion

... I feel sure that members would wish me to include in this Report a brief reference to Sir Fred Clarke's long service to the E.N.E.F. For ten years he has been our guide and friend as President—1942 to 1951 inclusive. What years they have been in the history of education in England! Looking through the correspondence that has passed between Sir Fred and the English Section in that period, I have found that every important piece of work or projected change in the organization of the Section has been referred to him for comment and advice. His help has never been withheld. His criticisms have always been constructive, and—perhaps the best comment on them—they seem always to have been heeded...

The future is as clouded by uncertainty as it has ever been in the field of education. Yet under our new President, Dr. G. B. Jeffery, the E.N.E.F. can look forward to a year of striving that may bring rich rewards. Having made a valuable contribution to the work of the Fellowship in 1951, members will, I trust, find inspiration and encouragement in the demands to be made of them in 1952.

J. B. Annand,

Secretary's Report, A.G.M., December, 1951



# Book Reviews

**Studies in Social Psychology of Adolescence**, edited, and with a foreword by, C. M. Fleming (Routledge & Kegan Paul), *International Library of Sociology and Social Reconstruction*, 21/-.

The belief that inspired these studies of adolescent behaviour is clearly set out as follows by Dr. Fleming in her foreword: 'The most effective schooling is . . . that which permits some degree of group activity and some measure of classification by friendship.'

The first investigation, conducted by J. E. Richardson, consists of an experiment carried out in a London school for teaching English Composition in groups. Whereas her original aim was merely to produce better writers, she soon discovered the necessity of grouping the children according to the best social relationships in order to achieve the best educational results. To this end she chose an experimental group and a control group whom she ascertained by means of various tests to be comparable in intelligence. She then applied successive sociometric tests spread over a year in order to observe the evolution of social relationships within the groups. These tests were supplemented by an enquiry to discover the motives of friendships, and another about a month later in which the girls were asked to choose their companions at canteen tables. The results of all these studies were taken into account in allocating the girls to their groups, and there is a good deal of evidence, part of which is statistically verified, that good social integration results in improved work.

Part II, entitled *Adolescent Opinion*, consists of two main studies. The first, by J. F. Forrester, seeks to investigate the attitudes of adolescent boys and girls to their own intellectual, social and spiritual development by means of an attitude test constructed on the replies to a questionnaire. This showed that all adolescents, and not by any means only those who make good progress, have a strong wish to develop—a useful antidote to the frequent despair of educators.

The second investigation in this part is J. K. Shukla's *Study of Friendship*, conducted by means of a questionnaire more or less akin to sociometric tests. The results showed that 'Companionship', 'Same Interests' and 'Intimacy' were of the highest significance amongst both boys and girls.

Part III is an account of an experiment with leaderless discussion carried out by P. J. Higginbotham with two

groups of adolescent girls, one of which consisted of Sixth Form girls in a Grammar School and the other of girls in an approved school. Verbatim records of every meeting were made by the observer, who also intervened 'when her help was required'. These records were analysed by means of actiongrams and sociograms, from which impressions could be verified.

In this last experiment it was hoped to achieve first a diagnostic aim, i.e. 'to reveal the development of certain trends within the group'; and secondly a therapeutic one, i.e. 'to satisfy the girls' conscious wish for group discussion and to make them more aware of their relationships within group situations'. That the first aim was to some extent achieved is shown in the analysis and in the conclusions drawn from it, but one is left much more doubtful about the second one. No doubt this was unavoidable. The method itself is clearly tentative: inspired as it was by previous experiments—personnel selection in the Army, group therapy, and investigations by the Tavistock Institute of Human Relations of the intellectual and emotional factors that determine group behaviour—it differed from them all in some respect. It had no selective purpose, nor was there any interpretation on the part of the

observer. Most of her remarks were questions (e.g. p. 215—What happens when girls or boys don't know what they want?) which may have been regarded as reproofs and through which she unwittingly led the discussion. Moreover, the chairman was apparently chosen by herself and not by the group. As a member of the group she did not make any positive contributions and as an observer she kept her observations to herself. Some method should be devised to help the girls to achieve the second aim, i.e. to become aware of their own relationships within the group.

One of the most useful aspects of the book can be found in the suggestions for further research made by each contributor as a result of these investigations. There is no doubt, for instance, that teachers can learn a great deal both from the observation of groups and from participation in them. Training Departments and Colleges can no longer afford to ignore these new techniques, whilst the advantage to qualified teachers of understanding their adolescent pupils' wishes and of regarding these as a *sine qua non* condition of satisfactory teaching is now clearly established. J. E. Richardson contributes a useful historical survey of previous investigations into group behaviour at the

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beginning of her study, and there is a full bibliography at the end of every chapter.

The authors recognize that the studies are of necessity inconclusive at present since they deal with a limited number of adolescents. But the reader is left with one persistent doubt. Would very different results have been found if the groups had been composed of adults? The present writer's experience suggests that the dynamics of adult groups are almost identical—although the actual expression may not be—with those of the adolescent groups observed in this book. But this is not denying its value. If it did nothing more than make parents and teachers realize that adolescents are not a class apart but indeed young adults whose reactions differ little from their own, it would render an immense service to the community.

Lily Herbert

**Britain Before History.** Robin Place, 16/- (also sold in nine parts, 1/6 each).

**Our First Homes.** Robin Place and Denis Kenward, 6/6 (companion practical book). (Rockliff Publishing Corporation).

While history is one of the noblest branches of knowledge, archeology the most exciting of activities, and the teaching of children in Museums the most fascinating pursuit, there is no doubt that a conference on Museum Teaching, or a lecture on Passage Graves, or a résumé in few words of an enormous period of Time *can* be amongst the duller themes on earth. Robin Place, however, has devised this book, which covers the whole period from the beginnings of Geological Time to the Norman Conquest, and its companion practical book, so simply and vividly as to be fascinating and indeed exciting. There are no dates, but the sense of the emergence of Man, and his growth towards social and aesthetic maturity through change and discovery, is uncommonly well built up.

The educational problem with regard to the 'curios' seen in Museums, dumb witnesses to the history we try to impart, is their irrelevance to the background of nearly all children, at least from modern towns. A child will far more readily appreciate a paleolithic-painted cave, never to be seen, alas, in this country, than the purse lid and buckles from Sutton Loo, glittering with gold and garnet, significant of incredible Saxon skill, and of belated pagan rites in a Christian country. But at least one link with modern life is the excavator who digs them up, and Miss Place makes full

use of him. At the end of every section she describes 'Detectives at Work' or 'Detection for You' and describes the findings of such things as the Anglesey slave-chain, which an archeologist discovered actually being used by a tractor to tow lorries out of the mud on a new-made airfield.

Another link is, of course, to make some of the things yourself. The practical book sets out to shew you how, with drawings, diagrams and instructions for making models relevant to the chapters dealing with Man; house, temple (Stonehenge), Round and Long Barrows, a Coracle, etc. These instructions are excellently clear and schools which now employ not only our old friend Plasticene but also clay and Plaster of Paris will be able to embroider upon them since, on the whole, the recommended models rely perhaps too much on cardboard.

Then, too, every section is divided into such headings as *What the Men Did*, *What the Children Did*, *What they Wore*, and so on. The writing, while suited to fairly young children is agreeable to adults, and the book can be warmly recommended for the top forms of Junior schools, the first Grammar School years, and the whole course at Secondary Modern Schools. The sections, which are also published separately at 1/6 each, are entitled *The Earth Before Man*, *An Important Family* (the Primates), *Shapers of Stone*, and on through Bronze and Iron Ages to the *Saxon and Sturdy*. The illustrations are lavish and apt, and some highly original, such as that of the early manuscript which establishes the actual existence of King Arthur. There are short historic notes, two tables of dates, and a bibliography.

Messrs. Rockliff are to be congratulated on their series, of which other pairs of books are out, or forthcoming.

Rhoda Dawson

**Indian Child Art.** Gay Hellier. 160 pp. 1951. (Oxford University Press. Rs. 5).

The author who had wide experience in teaching art in Indian schools wrote a book primarily intended for Indian teachers, but what she has to say will be of great use to educationists in the West as well. She shows what can and should be accomplished even under difficult conditions—and conditions in most Indian schools must be very difficult—provided the teacher is inspired.

The revolution in art education has started also in India. Exhibitions of Child Art are held, reproductions of children's drawings appear in magazines, but Miss Hellier warns against mere imitating Western pictures. She recommends for instance the use of local material. In spite of all differ-

ences it is refreshing to read of the similarity between the work of young Indian and Western children. The sky is a narrow strip, the space is two-dimensional, figures are above each other, X-ray drawing occurs, the law of the right angle is followed, the emphasis is on the more important, the eyes are in front, and so on.

One chapter of the richly illustrated book deals with pattern-making, another with the art for adolescents. The value of what Miss Hellier rightly calls 'art crafts' is stressed, and at the end she answers the questions: What is good Art? and How should Art Teachers be trained? *Indian Child Art* should be read by many teachers and parents—in and outside India.

Wilhelm Viola

**How You can Teach about Communism** by R. W. Crary and G. L. Steibel ("Freedom Pamphlets series", published by the Anti-Defamation League of B'Nai B'Rith, 25c.)

This rhetorical and one-sided pamphlet provides a convenient guide to the main arguments of contemporary anti-communist polemic. It is a piece of crusading invective rather than an example of accurate and balanced study of the sort we would expect in considering, say, Catholicism or the French Revolution. It over-simplifies Russian history, distorts Marxist theory, and idealizes American capitalism. Its authors criticize régimes 'where teachers are not free to offer different sides of an issue'; yet they accept the principle of 'defining the communist teacher out of American education', and their main concern is that non-communist teachers should know 'how to understand and answer specious Soviet appeals . . .'

The ill-informed or scared teacher, to whom this pamphlet may appeal, is introduced to the 'twin roots' of communism in Russian history and Marxist thought. 'What they said' is contrasted with 'What they did' in Soviet Russia, i.e. created a new élite, a new military caste, a new police terror, a new servitude for the peasantry, a new regimen of slave labour for dissenters, and a new religion of Stalin-worship. The teacher who reads further will learn how he should reply to Soviet claims regarding, e.g. workers' and peasants' rights, peace, culture and freedom; and how to present democratic concern for material well-being and human rights as the challenge to communism. He will also find suggestions for staging imaginary Soviet scenes (e.g. a trial or a school-lesson!) and for planning discussion and individual or group work.



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The bibliographies include, of course, no original Marxist sources or works favourable to the U.S.S.R.

The authors are apt to confuse Historical Materialism with a fatalistic Economic Determinism, class-struggle with class-warfare, Tsarist with Soviet history, and communism with anarchism and fascism. Despite much evidence to the contrary they believe: that in Russia religion is persecuted, culture frustrated, and collective farming unpopular; that Russia is unwilling to compromise or co-operate with capitalist, as she did with fascist régimes; that Russian commissars are in Korea, Burma and Indo-China; that despite atomic armament, Russian power of intimidation has been greater than American; that trade union activity involves no class-struggle; that American textbooks to-day fairly acknowledge Soviet achievements; and that America still tolerates radicalism. We also learn from Mr. Steibel, who is a psychological warfare officer on active service, that it is Russian, and not American, armies who need political commissars.

Would it not be better, in our teaching, to seek a more balanced representation, and to ensure more active methods of thinking for oneself, on the same basis of broad factual study and of a consideration of varied viewpoints that would be followed in dealing with

less contemporary movements; to emphasize rather how fair and just conclusions on conflicting evidence may be reached rather than to instil dogmatically our own conclusions, even if they are based on more accurate sources than those utilized in this pamphlet; to try to broaden sympathies rather than to crystallize existing prejudices, by revealing the difficulties (inherited and internal as well as post-revolutionary and mainly external) in addition to the shortcomings of the Soviet régime, and by not neglecting its record of achievement in social progress in a land of very different traditions and circumstances from our own, and in our common search for peace? The alternative is to over-dramatize the contrasts, real or imagined, in present situation and policy, as part of the cold war. Moreover, can we not develop active and independent methods of study of a subject on which, as on all historic movements of any significance, complete objectivity is hardly possible; and, by means of discussion and debate, both as part of the organized history or social studies syllabus (but not in a course specifically and solely concerned with Russia and communism), and informally in out-of-class activity, encourage our pupils to acquire some training not only in active citizenship but also in the art of thinking effect-

ively about controversial problems and of dealing intelligently (which is not necessarily in a hostile spirit) with propaganda, even that of the teacher? The authors of this pamphlet express genuine concern to preserve such democratic values, but are apparently not prepared to apply them in 'teaching about communism'.

W. E. Payne

**INTERNATIONAL  
WORKING PARTY**

An international study course, organized by the Conference of Internationally-Minded Schools, will be held at the Quaker School, near Ommen, in Holland, from August 3rd to 24th. Teachers from about twenty nations, not more than five from any one nation, will work together on plans for putting into practice recent suggestions published by Unesco and other bodies for helping adolescents to develop attitudes favourable to international understanding.

The course will be preceded from July 29th by a four-day tour of places of cultural interest in Holland. The fee for the whole course, including the tour, is £24. Application should be made immediately to: M. Johannot, Institut International, Le Rosey, Gstaad, Switzerland.



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Fees : £200-£240 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

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FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

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# THE NEW ERA

IN HOME AND SCHOOL

## ✓ EDUCATION AND INDIVIDUALITY

*Ben S. Morris, Director of the National Foundation for Educational Research in England and Wales*

IN the development of our Western Society, we have reached a position which seems to me to have many points of resemblance with the position reached in the attempts to climb Mount Everest. In our social affairs, and that means among other things, in our educational affairs, we need and I think we are going to get, a period for reflection and reconsideration. The failure of previous attempts on Everest has led to the recent grand reconnaissance which has shown the possibility of a new route to the summit, albeit a route still fraught with stupendous difficulty and unknown peril. So perhaps, it will be with education. This is the time for fresh educational thinking and for fundamental research.

In this century we have been attempting to create in these islands a peaceful, co-operative and egalitarian community which would reconcile the individual and social needs of Western man within his own type of industrial society. Our attempts, and our hopes also, have been badly shattered by two enormous avalanches in the shape of world wars. We have also survived, if only just, the rigours of a number of economic blizzards, and another, perhaps of colossal proportions, is now beginning to blow upon us. The only comfort, and it maybe but cold comfort for some of us, to be drawn from our immediate situation, is the chance to reconsider the nature of our objectives, of the obstacles to them and of the route we should follow.

Our main educational route has been called by divers names, such as 'secondary education for all,' and 'equality of opportunity,' for example. Great successes have been won on this route but amid much cause for self-congratulation, we are uncomfortably aware that things are not turning out quite as we had hoped. We are constantly being told that the society we are creating leaves less and less scope for individual initiative, and an ever smaller field for the exercise of individual

responsibility. We are only too familiar with societies which have produced mass cultures, in which the creative rôle of the individual is denied or minimized, which encourage mass belief in the infallibility of a political state or the unconditional sanction of an abstract social good, and which display mass violence in the pursuit of their ideals. In them the rôle of the individual seems to be nought but that of a cog in a gigantic machine, which honours only impersonal ends. We are told that similar trends are now unmistakable in our own country and that, what is more, the evidence is plain of the existence among us of the symptoms of a decadent individualism, another name for pure selfishness, whose motto is 'To each as much as he can get, from each as little as he can give.'

I have no doubt that there is some substantial truth in all these criticisms and grumbles, although I reject utterly the lesson that is popularly drawn from them. This lesson is supposed to be that we should abandon the bare, cold and wind-swept heights from which we are attempting to scale an unscalable peak, and return to the warm luxuriant jungle of cut-throat competition or the cosy anonymity and uniformity of leviathan or of megalopolis. I have faith that we shall reject these seductive alternatives and remain where we are, until we can climb again. I think we are made of sterner stuff than to retreat now.

The lesson I would draw from our present state, is that our primary need is to re-define what we mean by individuality in terms of our own type of society. At last year's Conference, Mr. H. A. T. Child quoted a striking saying by William Temple to the effect that what we are producing to-day in our education is the tendency to think together in a mass fashion, and to feel each for himself in an isolated fashion, when what we need is to feel together and to think for ourselves. This seems to me to be a very important truth indeed, but still only a partial one. What



is advocated in this prescription is still thought isolated from feeling and feeling divorced from thought, whereas to satisfy our needs fully we require a unity of feeling and thought expressive of shared experience and ideals, which admits also the unique significance of the personality and mind of the individual, and permits him to express his uniqueness through a creative personal contribution to our common values.

The division of thought and feeling, so marked to-day may be traced back to the European Renaissance, which among other things marked the breakdown of the closely integrated pattern of life of the Middle Ages. The ultimate fruit of the Renaissance has been the realization of some measure of positive and constructive freedom for the individual, but part of its legacy also has been the belief in, and search for, a negative freedom—a freedom *from* constraint, not a freedom *for* service. The search for this negative and disabling freedom is one of our great modern diseases which is perhaps best described in Shakespeare's words:

'We all possess

Like rats that ravin down their proper bane,  
A thirsty evil, and when we drink, we die.'

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Our task then is to interpret individuality socially, and freedom positively, and to discover the educational experiences necessary for this interpretation, in terms of our own values and the ways of life of our own society. This latter qualification is fundamental. Other societies have other ideals and other ways of expressing them. Our concern is with our own.

In attempting to define our own ideal of individuality we at once enter the realm of paradox, the most difficult region of human thought. The essential paradoxes are contained in all those formulations of the aims of education which speak of man's dual nature, at once social and individual, at once animal and human, at once human and divine. The history of our thought on this subject is the history of repeated attempts to reconcile our concept of the individual with our concept of society.<sup>1</sup> Our psychological thinking errs by too great a stress on individual differences and by too little attention to similarities; our sociological thinking errs by over-stressing the differences between societies, great and important as these are, and losing sight of the essential similarities between all human groups.

It is my belief as I will stress later, that no logical formulation can do justice to both the social and individual nature of man—the answer is of its nature paradoxical; but nevertheless in education I think we can obtain a clearer and juster view than we have at present. I suggest that in thinking about education and individuality we must first recognize and accept, in all its implications, the fact that fundamentally and in a minimum definition education is a social process. Its primary aim is always social continuity,

<sup>1</sup> Modern logicians are usually quick to point out that the opposition between the individual and society is one of the pseudo-problems bequeathed to twentieth century social science by its fore-runners. This is at the very best only a half-truth, and one very characteristic of the present age. Primarily the opposition between the individual and society is a fact of feeling, a psychological experience familiar to many individuals in our type of society. (Psycho-analysis would recognize it as one expression of fundamental ambivalence.) Paradox is the mode of expression best suited to dealing with its intellectual derivatives, some of which have had enormous social significance, e.g. the theology of Christian protestantism, and this, despite the fact that they issue in pseudo-problems, so far as the logical analysis of propositions is concerned. This feeling of opposition has its roots deep in our own society and our own social science should aim at giving an adequate account of it, as a phenomenon, even if it has no use for it in a system of basic explanatory concepts.



the production of the type. This must be so—it is inescapable, for education is the process employed by a society to secure its own survival, and without society there can be no individuals who are recognizably human.

For this reason, most of the attacks on indoctrination in education, as a bad thing practised by others but not by us, entirely miss the point. All societies 'indoctrinate' their young; the important question is: by what means and about what ends, and the extent and the nature of the region left to personal choice—to individuality? Even in our own society, the region of personal choice of way of life is small—it must always be relatively small. Nevertheless we are quite entitled to confer a supremely high value upon it—provided we do not fail to see that the range of choice itself is socially conditioned and that individuality is but a variant upon a common theme, and that every man stands rooted in his culture. Without these roots he perishes.

All this is a necessary preliminary in any discussion of education and individuality. The educational scheme which I intend now to elaborate is of course only my personal view of what the aims and methods of education should be in our own society; it is a claim to some small measure of individuality for myself, in educational thinking. I hope that from it will emerge a conception of the rôle and importance of individuality, as that of a unique personal interpretation of a common way of life.

But before discussing what is required for the education of the mature individual as I conceive him, it seems to me essential to be clear about the basic determinants of human personality and character and about the limitations of our present knowledge in this respect.

### **The Educational Foundations of Character**

One frontier of research in the human sciences is now firmly established in the realm of early childhood experiences, experiences whose nature determines our basic characters as those of Englishmen, Scotsmen, Russians or Samoans, and determines, too, whatever the basis of our national character structure, the nature of our individual characters. It is our upbringing, with all its subtle interplay of thought and feeling between adult and child, which largely determines whether we shall be independent or dependent, whether open-minded, tolerant and easy-going,

or rigid, prejudiced and suspicious; whether generous or mean, whether domineering or submissive. It is, therefore, in early upbringing that we must look for the key to the growth and development of the type of personality we are seeking to create. This is still, of course, largely uncharted territory but its main contours are now visible. Already we can cite two supremely important and interdependent factors in individual development—the nature of the basic personal relationships which the child forms, and the nature of the adult models by which he is surrounded.

Our knowledge of the relation of character to basic relationships is still very sketchy. We are, however, convinced of the importance for our type of society of stable relations within a complete family unit, which can provide security and affection, which encourages give and take, and allows the safe expression of both love and anger. Certainly we are clear about the dangers of the lack of security and affection, of both 'give all' and 'take all' relationships and of the over inhibition of natural feelings.

We are ignorant too of the detailed way in which adult models function in the child's growth but we are certain that they exercise an enormous influence. Parents or parent-substitutes and older children are the first and basic models; later, teachers and others in charge of the child assume considerable significance. All these figures surrounding the child provide the images (or *imagos*, as they are often termed) on which he models himself by unconscious processes of identification. These images are also the raw material out of which the emergent self fashions its 'ego ideal'. This is in outline, the mechanism of social inheritance at its most basic level. It has many analogies with biological inheritance. We may conceive of the gene or self-copying molecule, the unit of biological inheritance, as being paralleled at a higher level of organization by the parental image as the unit of social inheritance. The individual is then conceived as an integrated pattern of parental or quasi-parental images, and the family as a pattern of individuals whose component images have self-copying properties. In these ideas lies the explanation of the continuity of social forms, just as in the concepts of gene and gene-patterns, lie the explanation of the continuity of biological forms. Moreover, as in the case of the gene, the copies of the parental images and of their patterns



are never absolutely exact: 'personal mutations' appear in every child and these are the final origin of his individuality.<sup>1</sup>

I have introduced these notions derived from anthropological and psycho-analytic research because I want to make it clear that throughout our educational endeavours, particularly in the home, we are up against extraordinarily powerful basic processes operating at an unconscious level, which we barely understand and can scarcely control at all as yet. Nevertheless, the importance of relationships and of models for education is just as fundamental in the school as in the home. In our work as teachers the essence of the matter is as simple as it is profound. Practice, what we do, and example, what we are, are infinitely more powerful than precept, though this too has its place. In the light of these observations then, let us examine what is fundamental in education for individuality.

### The Essential Educational Requirements

I have selected five educational requirements which I believe are fundamental for the development of responsible individuals in the type of society which I believe members of this Fellowship would regard as desirable, a society with the accent on co-operation rather than competition. These five requirements are:—

(i) Opportunity for Self Discipline; (ii) Opportunity for Fellowship; (iii) Opportunity for Personal Choice; (iv) Opportunity for Criticism; (v) Opportunity for Service

#### (i) *Opportunity for the Development of Self Discipline*

I put this first because the development of a strong ego or self, in the psychological sense, seems basic to the formation of an independent and rational mind. A poorly developed sense of self is fertile soil for the growth of mass mentality.

I am, of course, speaking of a disciplined self, not of an ego-centric, self seeking, bombastic individual. Such a person shows the symptoms of an insecure self, not of a psychologically healthy ego. Self discipline is based on inner security, but this in turn derives first from outer security, from the external authority and loving

discipline of the parents. In the child's development, these external sources of authority and morality have to become part of the individual mind, accepted and assimilated by the child into himself, becoming internalized parents (parental images) and as such capable of allowing him to control his own primitive impulses. It is by this means, if his development is sufficiently harmonious, that eventually he may be able to accept or reject the dictates of external authority in a rational way.

In such development the part played by the home is of course fundamental, but it is the job of the school to provide at one and the same time a firmly established background of authority and an opportunity for the maturing individual to test out for himself the rules of his community, and eventually to identify himself with them and to share in their enforcement upon himself. This is an exceedingly delicate task and all those who have experimented with school government know exactly how difficult it is to provide the conditions in which external authority may be gradually replaced by self discipline.

#### (ii) *Opportunity for Fellowship*

If a school or a home is in any sense a community, the basic experience it provides is fellowship. It is the quality of this fellowship which is crucial. There is a world of difference between the fellowship of a gang and of a team, between the fellowship of totalitarian youth organisations and our own youth movements. Here, our much maligned and derided idea of the 'team spirit' is of quite cardinal importance. It is only fair to warn those with no use for this idea that they cannot expect to understand my concept of individuality. The fellowship of which I am speaking must be at once intellectual, emotional and spiritual. It must embrace contemporaries of both sexes, and the older and younger members of the community. The basis of intellectual fellowship is in the content of a common core of studies, in the basic minimum of cultural skills and ideas, yes, even down to reading, writing and arithmetic. The basis of emotional fellowship is in commonly shared experiences at work and play, and spiritual fellowship is found in the shared ideals and standards of the school life. In these matters I suspect, although I cannot prove it, that many of our state schools, and some of our so-called progressive schools have still

<sup>1</sup> The child may be said to form at least two images of each parent, the 'good' and the 'bad' parent figures, or the gratifying and the frustrating imagos. Since imagos may be conceived as dynamic structures liable to continuous modification, it is obvious how complex may be the resulting 'world of internal objects', whose patterning determines personality.



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The psychological importance of fellowship—of the realization of community membership—lies in the broadening of the ego ideal, in the enlarging of the system of personal identifications to include the cultural values and symbols of the group. You may perhaps think that there is great danger in this idea of fellowship and you can, of course, cite some recent terrible examples. There is indeed, danger, if it stands alone as a solitary ideal, or becomes a craved-for satisfaction, a defence against any possibility of being left alone. Nevertheless, both self discipline and fellowship are essential foundations of education for a healthy and creative individuality.

It is of the essence of true fellowship also to provide opportunity for give and take, at all levels. Here is the supreme test of the quality of fellowship. Does it permit the individual to be himself and to express preferences and personal opinions contrary to the majority, without fear of undue ridicule, scorn of humiliation? How many of our schools could pass this test?

### (iii) Opportunity for Personal Choice

The most vociferous exponents of individuality as an educational aim have laid their greatest emphasis here, sometimes to the exclusion of all else. Such an extreme position is a foolish, if perhaps necessary and understandable, reaction against a tradition of education based on passive acceptance of the ideas and ideals of the adult world. It is therefore unnecessary for me to stress here the importance of personal choice, except to make clear my own interpretation of it. What I want to see is a component of self-selected and self-directed activity in all learning. Note the words 'component' and 'in all learning.' No education worthy of our age can lack such a component—equally, no education worthy of the name can admit it as more than just a component. This component is part of what is meant by 'suiting education to the age ability and aptitude of the child', or at any rate I hope that this will be included in the interpretation which most educators will put upon these famous words in the Act of 1944.

It is a curious and significant thing that nowhere in that Act is there stated the need for education to reflect the requirements and standards of adult society. As I see it, personal choice



in learning, be it of method or of content, can only operate effectively within a common core of studies, ultimately derived from and reflecting the cultural resources of our adult civilization. Nevertheless, without a definite, and with age an increasing, component of self direction, there is no possibility of the development of those deep and genuine personal interests, whose existence is one of the surest safeguards against mass ways of feeling and thinking.

It is in this region that we see the importance of the concept of guidance in education. Guidance is the technique for mediating between the needs of the child and the needs of society. It is of the essence of education for individuality.

#### *(iv) Opportunity for Criticism*

The capacity to criticize is the hall-mark of rationality, and without some degree of rationality, there can be no individuality in our type of society. Opportunity for criticism is therefore an essential for the development of rational qualities of mind. Criticism is closely allied to the practice of free inquiry, and it is here that our education should lean most heavily upon the scientific attitude. For the greatest gift of science is not its material triumph over nature, but its active realization of the rational within the human spirit.

This is one direction in which our present practice leaves much to be desired. Science itself is often taught in a doctrinaire spirit, and this is a deadly contradiction. Rationality, or the scientific attitude, is not however confined to those activities and subjects labelled 'the sciences'. It is an attitude of mind required in all learning. Our tradition of mass education in large classes is heavily against it, but as teachers we must know that a great deal of the difficulty still lies in ourselves. So long as we let children regard us as omnipotent, so long will the mass mind be with us. Here again is a case in which the teacher must seek to achieve a balance between twin dangers, complete acceptance of authority and complete scepticism.

Apart altogether however, from its importance for conscious rationality, opportunity for criticism has deep psychological significance for the child. By means of it, he can test his own powers and *our* sincerity, and our sincerity is a vital matter for the development of his own. Criticism of us and our ideas is fundamentally connected with

criticism of self, and the capacity for self criticism, without yielding to despair or to an all-embracing uncertainty, is crucial for the mature individual mind as I conceive it. It is through rational self criticism that we become aware of our own irrationality, and the crown of rationality lies in our capacity to understand and accept the irrational in ourselves and in the scheme of things.

#### *(v) Opportunity for Service*

There is one educational requirement upon which I have not yet touched. Its omission would I believe leave us exactly where we are or in even worse state. The personality nourished on self discipline, fellowship, personal choice and opportunity for criticism would still be one exposed to all the dangers and maladies which beset many of us in this generation. Such an education leaves the individual with no supreme and integrating purpose in his life. Few personalities can survive such an education undamaged and a society composed of such individuals would I believe very soon disintegrate. One vital opportunity has to be added to our educational provisions, the opportunity for service.

True fellowship, you may say, implies opportunity for service and so it does, but I think it is necessary to make this opportunity quite explicit. I think we have progressed greatly in this respect in our schools but not yet nearly far enough. Service to our fellows has a double importance. It is essential for the maintenance of community—certainly—but it is equally essential for the peace and serenity of the individual mind. It is one essential way of expressing love and in our society there is a quite insufficient grasp of our own and of our children's need to express love.<sup>1</sup> Here perhaps more than anywhere else can the basic relationship of home and school be most clearly seen. The spirit of service is one deep in our conception of the ideal family, although many families may ignore or reject it. It is in the little things of school and family life that a sense of communal responsibility is most easily acquired. The fostering of this spirit in the intimate life of home and school is I believe the one sure remedy for that disease alleged to be spreading amongst us—'the take all and give nothing' attitude of mind. This attitude is the very

<sup>1</sup> This insufficiency may amount to the denial of the need to express love, described by Ian Suttie as the 'tenderness taboo' in his *Origins of Love and Hate*.



negation of individuality, for it results in the individual being left alone with his unsatisfied and unsatisfiable desires—ripe prey for demagogy, mental illness, and irrationality in all its forms, with no adequate defence against the ultimate disintegration of his own personality.

### Conclusion

If we attempt to model our education along these lines, we are embarking upon a highly dangerous enterprise; let there be no doubt about that. The analogy of the knife edge of a mountain ridge is entirely fitting. Chasms yawn on either side. We shall be in danger, constant danger, of overstressing one or other of the key experiences—opportunity for fellowship at the expense of opportunity for personal choice or *vice versa*—opportunity for critical evaluation of our own society at the expense of opportunity for service to it, or *vice versa*. Above all we must constantly resist the temptation to talk, think, and discuss in an abstract way about Fellowship, Personal Choice, Service, etc., and to neglect the fundamentals which determine the direction of human growth, our relationships with each other and with our children from their earliest years. Here, one ounce of love and care in the practical business of managing our basic relationships is worth a ton of theory about abstract values or theoretical schemes of education.

Like the explorers of Everest we shall encounter tremendous and implacable resistances from things outside our own control. Like them we must learn to accept and to wait. There is one aspect of the recent Everest story, however, which calls I think for special comment, and that is the Abominable Snowman, the Yeti, whose footprints have been found in the snows. Whatever the zoological explanation of these, and the prints are real enough, it is clear that the Abominable Snowman is in part a psychological creation, a projection from the unconscious levels of mind. It is a very fitting symbol indeed of the greatest danger in our educational enterprise, the destructiveness within our own natures. Within us lurk fear and anxiety and even bitter hatred, which only too easily we discover to be the characteristics of other people and other nations, and fail to find in ourselves. These are the true sources of mass mentality, mass feeling and mass violence.

Our enterprise is indeed dangerous and our

situation, individual and collective, may certainly be thought of as terrible. Lately, an astronomer, Mr. Fred Hoyle, has given us a vivid picture of the beauty and the terror of the physical universe, and our ingenious engines of destruction now fill the whole world with alarm. But neither the physical universe, vast, inscrutable, impersonal, nor our own atom bombs are the real sources of our danger. Very largely, as individuals and as societies, we human beings have our fate in our own hands, even if our knowledge of it, and our capacity to change it, is as yet small. It is a mistake to look too much outwards.

‘We receive but what we give

And in our life alone doth Nature live;

Ours is her wedding garment, ours her shroud.’

This notion like the notion of individuality is of course paradoxical. It is old, and in these days, old fashioned philosophy. It is a paradox also that the most radical development of human knowledge in our times, the discovery by Freud and others of the nature and importance of the primitive, the unconscious levels of mentality, should also have produced a spate of half truths about human personality and individuality, coupled with some apparently persuasive but still extremely silly educational panaceas for our troubles. In our scientific cleverness we have discovered the symbolical nature of many of our once most prized conceptions, religious and social, and the way in which such symbols arise. We have begun to trace in outline their natural history. But in our arrogance we have imagined that because we understand something of the origins of symbols we are thereby delivered from the necessity of believing in them and of living by them. This is not, of course, entirely true, for although we have attempted to discredit the concrete and personal symbols of religion we have placed our greatest faith in the abstract and impersonal concepts of science as a means of achieving our educational and social ends. We do not yet perceive, apparently, that scientific concepts and symbols have the same general origins as religious ones. Many of our sophisticated intellectuals have in this respect failed to be sophisticated enough and are now overdue for a tremendous disillusionment. What is sauce for the goose is sauce for the gander.

An exclusive reliance on scientific abstractions, and an over-emphasis on a purely logical philosophy of language is in part responsible I believe



for our failure to think adequately about education, and about the relation of the individual to society. In the intellectual heritage of our Western society I know of only one system of thought which has grappled successfully with the problem of man, his nature, and his education, and that is the great imaginative and symbolical structure of Christian doctrine. This doctrine is of course rich in paradox. Unfortunately our generation seems to have little time or capacity for appreciating either paradox or imaginative symbolism. 'What is man that thou art mindful of him, and the son of man that thou visitest him?' To the Psalmist's question, our own age appears to have no answer, except to declare the question itself meaningless, an emotive expression, a mere *cri de coeur*.

We have become tough, so tough, that we deal only in empirically verifiable propositions. Yet no life that was ever lived has been based only on so-called verifiable facts. This is no reflection on the proper use of scientific techniques and scientific discourse; but some of us, including those who have been privileged to carry some measure of clinical responsibility for damaged lives, would not care to endorse the claims of the high priests of science, that their creeds and rituals form satisfactory substitutes for religious beliefs concerning the nature and destiny of man. As a sort of applied social scientist myself, concerned with the well-being of society, frankly I am not impressed. The magic of science, even of psycho-analysis itself, has failed to exorcise man's deepest fears or heal his cruellest wounds. To have been admitted to the tabooed areas of mental suffering, and to have heard the truth spoken there, is to know the rationalisms, nihilisms and scepticisms of the first half of the twentieth century for the hollow façades that they are. Behind the tough empiricist cowers a frightened child. All adaptations to life have their origins in infantile modes of thought and feeling. But what distinguishes a mature attitude is not its roots but its fruits.

The great problems of education are concerned with the great events of life and with the great questions of life as they impinge upon the individual and his community. Therefore, I would suggest that as educationists, if we want to grasp the inward nature of our problems, we should re-examine the store of wisdom crystallized in the imaginative literature of our society. As a

beginning we could not do better than ponder deeply on the Christian paradoxes about Man.

I am conscious of having strayed into the realm of philosophy—of deliberate intent I must confess. I have no professional licence to practice in that territory, but I have some claim to be considered a psychologist. It is as a psychologist that I would urge you, in your discussions of the educational aspects of the problem of individual responsibility and the mass mind, to think imaginatively about the inner meaning, the psychological truth, of the greatest of all paradoxes about individuality:

'For whosoever will save his life, shall lose it, but whosoever will lose his life for my sake, shall find it.'

Once again we are poised on the razor's edge. The individualist may make use of this formula (not necessarily consciously) to cover an unbounded egotism. For the totalitarian, whether of church or state, this prescription is understood and welcomed as entailing a complete loss of individuality. In the Christian tradition at its best, however, it is regarded as *the* condition for the discovery of the true self, in relation to the unconditioned, the divine. It is the concrete psychological fact corresponding to the abstract *coincidentia oppositorum* of idealist philosophy. For the psychologically minded modern, whether practising Christian or not, it offers a way of life which unites love with rational insight into the dynamics of human behaviour. It is the most profound statement of perhaps the most distinctive ideal which our social heritage has to offer for the education of the individual.

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# THE GOOD TEACHER

*William Walsh, Lecturer in Education, University College of North Staffordshire*

HUMAN behaviour expresses not only human nature in general, but the particular quirk and tang of individual personality. Even our basic experience, perception itself, varies from person to person: each one sees the world in the light of what he is, and he is something at least slightly different from his nearest counterpart. This subjectivity or originality of experience is most vividly apparent in activities which are expressive and constructive, in interpretations, skills and arts. The practice of teaching, being an activity of this kind, is strongly impregnated with personality, and this is why discussion of specific teaching methods is so often imprecise and inconclusive. During such discussions, we usually attempt to analyse a relationship abstracted from the total situation in which it is embedded and to which it conforms, and in particular divorced from one of its terms if not the other. For although we sometimes ask whether the methods are suitable to the pupils, we frequently neglect the equally relevant question as to whether they are appropriate to the teacher. Indeed, when the topic is teaching, the person most often ignored is the teacher. In what follows, therefore, I shall be concerned not with what seem to be the attributes of good teaching, but rather with qualities observed in men and women accounted to be by many, and especially by their most competent critics, their pupils and colleagues, good teachers.

## **Fertile in Analogy**

It can be taken as common ground that we no longer consider the teacher's purpose as the abdication of responsibility; he must be more than an interested spectator. Perhaps we should agree that the teacher's function is guidance towards new and richer experience, towards eliciting the meaning of experience and towards composing a pattern of experience, or a reading of life which is ultimately individual but modified by the inherited wisdom of the past and expressed in a contemporary accent. Each one constructs his own language, but it is a language developed within a certain tradition and slanted to a modern idiom. If this is so, it is not surprising that one capacity which distinguishes the good teacher is

fertility in analogy. Analogy illuminates one mode of experience by the use of another, moving from the known to the new, and this in fact is a summary of the teacher's task. Analogy is more than a method of investigation, it is a provocation to explore, in which the novel is found pleasantly surprising but not bewilderingly or shockingly unfamiliar, since it is already latent in what is known. Analogy brings to the excitement of discovery the comfort of recognition. It is not sufficient for the teacher to light on an occasional analogy: he requires the power of using analogy abundantly and continuously. It is not the single cascade, but the multiplicity of drops that counts. And again steadiness of employment is more valuable than depth of perception. The mark of a good classroom analogy is not originality but homely relevance. The good teacher has the type of mind which habitually relates experiences in terms that the children grasp. The most effective form of analogy because the most closely-woven, the most dramatic and the most natural in the sense of being a primary mode of expression, is metaphor; and we know from Aristotle that metaphor is supremely the sign of creative power, of the energizing imagination which quickens a task from routine to life. Analogical fertility in the good teacher becomes at times metaphorical fluency. Metaphor, however, is only the most intense form of verbal analogy, and while analogy is most commonly verbal, there can be analogies of action, of situation, picture analogies, and as Lewis and Stewart<sup>1</sup> convincingly show, diagram analogies. What, it may be asked here, holds all these analogies together? What corresponds to Coleridge's dominant passion which unifies the poet's images, analogies and metaphors into a harmonious whole? Certainly it would not be any impulse for self expression, nor would it be primarily a motive of communication; principally it would be the teacher's dominant concern for guidance, guidance which responds sensitively to the needs of the children.

## **Hospitable to Experience**

Sensitivity of response implies another capacity

<sup>1</sup> Lewis, M. M. and Stewart, A. H., *The Use of Diagrams in the Teaching of English*.



of the good teacher, the potentiality of being acted upon. Certain people have the kind of personality which is hard and rigid in outline, in which there is, as it were, a massively bony structure which does not yield to the environment but rather thrusts strongly into it. Others have the kind of personality which lurks in so dim an anonymity that it appears to come to life, to organize itself into a positive individuality only in sympathetic company. The first lack the necessary capability of being stimulated and transformed by others, of moving in time with the situation, which marks the good teacher; the second the equally necessary steadiness of structure and degree of definition which must support this. The good teacher's openness to experience is conveyed in Wordsworth's phrase 'a wise passiveness', and his other phrase, 'a plastic power' points to the corollary of this submission, namely speed and direction of response. The teacher vibrates when plucked but in the appropriate key. The teacher is engaged in maintaining a delicate system of balance between himself, the theme of his lesson and the pupils' needs, whether they are voiced, unvoiced, or even perhaps unknown to themselves. Only a very general end, therefore, can be given for each lesson: there are certain fixed points of reference, but the lesson evolves according to the urgent demands of the present, just as the artist's work is fixed by a conscious aim and the nature of his material, but it grows always to a completion whose precise character cannot be totally foreseen. Ruthlessness in discarding the unprofitable approach even when this had been thought essential is always seen in a good teacher, as well as the ability to recognize and exploit a promising accidental departure, to turn a marginal interest into the substance of the lesson. The preordained scheme, stubbornly persisted in, involves the use of violence against the spirit, and springs from a bluntness and insensitivity alien to the good teacher. He is not concerned with enforcing conformity to a design but with encouraging the unfolding of an aspiration.

### Capable of Imaginative Identification

Knit into the good teacher's 'hospitality to experience' is his power of sympathetic projection. By this ungainly term is meant his ability to detach himself from his own viewpoint in order

to adopt the viewpoint of a child. ('Viewpoint', however, with its largely cognitive aura does not convey all the emotional resonance which should be implied.) An imaginative leap of this sort is best seen in the work of the novelist who is able, relatively, to suspend the operation of his own self while he embodies himself in his persona. The good teacher's understanding of a child is not limited to the findings of acute observation, but is made up, at least in part, of a similar imaginative identification. His understanding has an inwardness that no amount of external inspection could contribute. A measure of the teacher's excellence is the range of personality with which he can identify and the fineness of each identification. Every teacher, as every human being, makes these identifications, to such an extent indeed that, in Adler's<sup>1</sup> view, it is impossible to understand another individual if it is at the same time impossible to identify oneself with him; the good teacher does it with less deliberate effort and with greater immediacy and completeness. It is important to notice, however, that just as the novelist's identifications with his characters serve a larger end, the more complex organization of the novel, which in turn obeys a still wider purpose, the intention to embody valuable experience, so too the teacher's identifications serve a larger end, the lesson as a whole, a complex of elements individual, social, intellectual, emotional and moral, which again is the instrument of a higher end, the aspiration towards richness and coherence of values, toward a more satisfying and a more inclusive view of life. Imaginative identification with pupils is not, that is, an end in itself, and the keener awareness of personality that comes from it exists for an impersonal end.

### Without Emotional Involvement

The word 'impersonal' introduces, perhaps prudently, in view of the last topic, another quality evident in the work of a good teacher, the quality of emotional disengagement. We should distinguish between imaginative identification and emotional involvement. The good teacher has a wholeness and assurance of personality which protects him from emotional dependence on his pupils. To say, as many do, that the teacher should be something like a

<sup>1</sup> Adler, A., *Understanding Human Nature*, pp. 60-61.



parent to his pupils needs, therefore, careful qualification. The personality of even the level-headed parent is seldom intact in relation to his own child: so intricately is the child involved with him that it costs a painful, a wrenching effort for him to consider the child with a friendly but detached, a kindly but rational regard. In a sense the umbilical cord is never cut. Now the good teacher is genuinely affectionate, but there does stretch between him and his pupils an emotional distance which enables him to appreciate them as part of the objective world, as other persons. His pupils are not just projections of his own needs, tensions and inadequacy, but live in their own right, separate, autonomous and sufficient. And because of this the good teacher has a basic serenity and in relation to his pupils a sense of balance and proportion.

### Conclusion

A serene and collected disposition, a ranging imagination, analogical power, openness to experience—it may be admitted that these are attractive qualities. But supposing they are desirable, are they in any way accessible? Are they not in the nature of psychological endowments with which no one can voluntarily increase

his stature? They are surely given and not attained. Two comments offer themselves in reply. In the first place, these qualities are present radically in all; they are not so much the properties of genius as undeveloped human powers. They are not, therefore, utterly beyond the reach of all but a few, although individual personality probably sets a limit to their development. Again it should be remembered that the most specifically human of all human qualities is a concern with values, and that aspiration towards values gives us an opportunity for transforming ourselves, a circuitous, obstructed but at least mapped out route to the remodelling of personality. Translated into the language of values, the qualities outlined appear as detachment, sympathy, reverence, a sense of communion, and thus leave the area of the icily remote for a more familiar neighbourhood. One is suggesting, that is, that since teaching is an activity which in the final analysis is deeply engaged with values, many of the qualities to which success in it can be attributed will unfold obliquely and incidentally in the patient and sensitive attempt to develop personal values. The 'good' in the 'good teacher' has a reference beyond pedagogy to integrity.

## VERSE BY MALADJUSTED CHILDREN

*John Peene Harris, at present an L.C.C. Supply Teacher*

READERS of Miss Marjorie L. Hourd's important and stimulating book, *The Education of the Poetic Spirit*, will remember the children's verses that she quotes, and her illuminating comments on them. Poems mainly of a mechanical and imitative type produced under the aegis of Caldwell Cooke are contrasted with the freer, more aesthetically satisfying and more revealing poems which were written in the conditions that Miss Hourd has experimented with. Briefly, these aim at enabling the children to feel free enough to write spontaneously without too much niggling super-ego control, confident that their work is not going to be ridden over rough-shod by a too-critical and perhaps insensitive teacher. Usually the teacher reads, without comment, a poem to the class (Keats and Lawrence seem to be Miss Hourd's favourites for this purpose) and requests immediately afterwards that the children write some verses. No instructions about metre or rhyme are given, and

only the vaguest hints as to subject. The teacher's poem sets the 'tone' of the lesson, aids relaxation, and works in an underground way to authorize the children's free poetic work.

In her book, Miss Hourd quotes poems by Caldwell Cooke's boys at the Perse School, by her own pupils at one of the Girls' Public Day School Trust Schools, and by pupils of London Primary Schools who had been taught by her students at the late Borthwick Emergency Training College. All these schools were of a fairly conventional type, and the pupils must have been reasonably average school children of 'normal' emotional development. Only the most successful poems were quoted, and one gathers that a major problem was to loosen up what E. M. Forster called the 'well-developed bodies, fairly developed minds and undeveloped hearts' of these children.

Readers like myself who found the poems Miss Hourd quoted, and her comments on them, to



be one of the most valuable sections of her book, may be interested in a series of poems written under similar conditions but by very different children: the junior class of a residential school for maladjusted boys of high intelligence. Most of the boys were severely emotionally disturbed, and had been sent, usually by Local Education Authorities, to this residential school as something of a last resort. They would be staying there (with the shortest of home holidays) for four or five years, undergoing a modified grammar school curriculum and some psychotherapy. The class was 'junior' not because it contained the youngest boys, but the most retarded. The boys' ages and I.Q.s are given with their poems.

I began the lesson (following Miss Hourd's technique) by reading, without introduction or comment, D. H. Lawrence's *Bat* and *Snake*. Without further ado I asked the boys to write me some poems—any sort would do—suggesting, but not insisting, that they might be about animals. The total time for writing was twenty minutes. Here is the entire harvest, without selection or correction:

**Arthur: (12.2 I.Q. 126)**

*The Black Cats*

Deep in the woods  
There are some cats  
Who are always catching rats  
The rats are sour  
So die in an hour  
In the black cats stomach

Deep in the woods  
there are some cats  
who are always catching rats  
the rats are pink  
and kick up a stink  
in the black cats den

**Brian: (12+ I.Q. Very superior)**

*Dead*

'Hallo' said the Eagle in flight  
'Are you comeing out tonight'  
'No' replied the Hawke  
Which was bobbing up and down like a cork  
There was a yell  
With the volume of a bell  
The Eagle was dead  
The other birds fled  
Full of panic and fear  
Afraid that they might suffer his fate  
He was shot by a gun  
By a man full of fun  
Whose hobbies was shooting birds.  
Alas the Eagle was never found  
When the wind blew the Eagle was covered by a mound  
Of earth

**Charlie: (13.6 I.Q. 123)**

*the ship*

a ship is a thing of wood and steel that folot in the grayt  
big ochan, O!  
insiyd it are pild maney bocis and crayts that are bonde for  
meney big ports, O!  
the captin is a comecul man how wers a big pect cap O!  
the ship is cald the sasey-suu and saled meny tims rond the  
world O!

**David: (13.10 I.Q. 138)**

*The Purple head is found*

As we went to explore some caves we all felt that there was  
going to be some Adventure. and we entered the dark  
cave. We swiched on our powerfull torches and we groped  
around. We found what seemed to be a sculptured head  
and we clean it and found that it was indeed to be non  
other than The PURPLE HEAD and we decided to keep  
it secret.

**Ernie: (12.8 I.Q. 127)**

I once saw a butterfly on my little leaf, it was a naughty  
white one. But I took pity on the creature and let it  
rest. All the world was after it.

I was going to hit it, but it was to cruel so I left it.  
There to rest on my leaf. it flew away and I did not see  
it any more.

**Fred: (14.2 I.Q. 147)**

*johnnies Pride*

if I had a Mongoose

**George: (12.3 I.Q. 125)**

*My Bird*

One day as out I was  
I saw a bird  
As Big as Big can be  
And its glorious colours  
Fasinating Me  
As I stood there spellbound  
There it was in its Coulers  
On this warm July Day  
its Plumage green, red, orange, blue, mauve, and white,  
giving me a wondrous sight until up it flew  
making a splash blue.  
And it was gone gone gone  
Away  
On this glorious July Day

**Nick: (12.7 I.Q. 131)**

*The Golden Hind*

The Golden Hind it sails upon the sea  
Beyond all mortal dreams.  
A desert Island I do see  
The great blue sea does gleam

Brake out the sails again young boys  
And attack the spanish Main  
Who will attack the spanish  
Main his ship it sank down low.



**Harry: (16+ I.Q. Superior)***Rabbits*

I saw a rabbit one fine sunny day  
 laying near his burow,  
 in a field of fresh mown hay.  
 he was browny red like the fox  
 that tears, the flesh of newborn baby hares  
 He was wild, and, as I sat  
 he hopped along to a clover patch.  
 His little fluffy tail stood  
 out against his back and  
 his ears lay flat on his neck.  
 As I sat another came  
 his mate: I geuse not her name  
 for rabbits may not have names  
 they joined each other and  
 eat the clover: in their mouths  
 turning it over and over  
 and as suddenly as they  
 came they hopped back into  
 the home, a burrow into  
 a mound.

**Ian: (14.2 I.Q. 122)**

I saw the Squirrel  
 runing up and down  
 the tree he was  
 free I was not,  
 then it came to me  
 the thort of being  
 a Squirrel being  
 free it seamed if Chains  
 were holding me.  
 I snapt my Chains  
 I ran to the tree  
 and tried but in  
 Vain No I Woodent  
 and I couldent be  
 a Squirrel

Noise Noise Shouting  
 raging STOP  
 The masters Voice  
 is heard.  
 The Cain is swishing  
 harder harder boy hands  
 feeling hoter

**John: (13+ I.Q. Superior)***My Dog*

One day I took my dog for a walk,  
 He walked so fast that I got tiered.  
 I pulled the lead to make him stop  
 But when I pulled, he would but squeal.  
 Then I took him off the lead he would race on to see a dog.  
 Then they have a fight so I have to stop it.  
 And get scrached and bitten like a mouse in its prey.  
 We carry on get stopped by an engine going over a brigde.  
 So he goes barking at it.  
 We carry on after so many troubles and find that we've  
 lost our way.  
 So we ask an old Gentleman,  
 And he says that he did not no.  
 So we go on to find that we are surrounded by sheep.  
 We ask the sherpard if he knows the way  
 He says that all we have to do  
 IS Go across a field onto the Road  
 And then home.

**Leonard: (12+ I.Q. Superior)**

The sea was dark,  
 But yet a bit of white, a shark  
 It darted too and fro  
 In serch of food I thought  
 I watched and watched  
 And then I saw a fish  
 It darted forth  
 And salad<sup>1</sup> it.

<sup>1</sup> Swallowed.**Michael: (14.4 I.Q. 88)***Small Friends*

Dark and gloomy  
 Owls hoot at night  
 Things that crawl  
 down you and give  
 you a fright. But not  
 at night. Lost in the  
 wood that hang so low  
 Just waiting for the  
 snow to go.

The little shrew  
 wondering what it  
 can do. Burrow  
 straight down or a  
 little way along.  
 But the ground is  
 so hard and miles  
 to strong

The squirrel  
 busily eating his  
 nuts in side his  
 little brown hut.

The rabbitts with there  
 little white tails  
 All bobbing about  
 Watching for a  
 signal to look out.

The barn owl  
 wisest of them all  
 sits up a tree  
 so broad and tall.

**Oscar: (11.10 I.Q. Superior)**

O deer what can the matter be  
 The baby deers balls have gone down the lavatry

Old jenkins<sup>1</sup> went to the bogs  
 wearing his sisters old clogs  
 And when jenkins was there sitting all bare  
 he sang a little song

Oh  
 o deer what can the matter be  
 jenkinses balls have gone down the lavatry

O what a pity for such a ditty  
 to go down the lavatry pan

<sup>1</sup> A school-fellow. Name changed.



Kenneth: (12.5 I.Q. 122)

*Part 1 The Wintry Snow*

It was one wintry morn  
That a nefew was born  
To me  
and now my nefew is twenty three  
My age is fifty four  
O dam the gas man is at the door  
Come in I shouted  
And in came my nefew big and balded

*Part 2 The snow and Xmas morning*

There is a knock at the door  
and I fall out of bed and land on the floor  
I am so excited the post man is here  
he always comes at this time of year  
is it a parcle or is it a letter?  
I hope it is both the more the better  
Today is Christmas day  
and out I am going to play  
I have been out from morn to night  
My what a fright

Only one of these poets—John—was reasonably normal emotionally and socially. The rest were victims, or virtuosos, of one or several of the following: aggressiveness and being 'beyond control', major and minor theft, arson, truancy, destructiveness, enuresis, encopresis, irrational fears, nervous tics, etc. Several were illegitimate, and most came from poor or broken homes. (Charlie and Oscar came from upper middle class surroundings; the spelling of the one, and the subject-matter of the other, are significant and probably healthy reactions, Charlie was a remarkably self-controlled boy, and his spelling—always as in the poem—was his one way of having an anarchistic fling!) All, of course, were educationally retarded.

There is not space to comment on these poems individually. But it will have been at once noticed that many of them are of a very high order indeed; at least as high as many of the specially selected ones in Miss Hourd's book. Why is this? Some reasons suggest themselves:

(a) the pupils' superior intelligence may be the cause;

(b) the freer atmosphere of the school may have helped (e.g., there is a certain amount of self-government, the pupils are free to use 'bad language', etc.);

(c) psychotherapy may be enabling the unconscious to express itself more freely;

(d) maladjusted people may simply be better poets. I have no intention of trying to answer

the question! But the suggestions need some comment.

A. It is unlikely that intelligence has a great deal to do with it. These children are no more intelligent than a good top stream in a grammar school, plenty of whose members will be imaginatively blocked and incapable of good free verse. Michael, by the way, is well below grammar school intelligence, and his poem is one of the best.

B. The school was freer than most normal schools; teachers and pupils mingled fairly equally, calling each other by Christian names. However, it was by no means a Summerhill or a Dartington; there were punishments (money fines, chores, curtailment of freedom to go out, even deprivation of food). The lessons themselves were compulsory, and of traditional type; no activity methods or projects, but a good deal of individual work. Surprisingly enough, the staple diet of English classes throughout the school was clause analysis! I have taught English in a far more 'progressive' framework and found the poetic work much inferior.

C. Most pupils had a session of about an hour a week with a psychotherapist. Many of the normal analytic techniques were used; e.g., some analysands were encouraged to record their fantasies in written or pictorial form. It is possible that this had a great effect. It is important to note, however, that the poems were not written as anything but an exercise in English; the pupils certainly did not regard themselves as producing material for analysis.

D. An attempt to prove a correlation between creative ability and maladjustment is beyond my scope! It is fostered with great success as a medium of therapy by certain psychotherapists.

I have not attempted here to comment on these few poems, hoping rather that readers may find them worth pausing over for their intrinsic merit and suggestiveness, more especially in the light of the discoveries and hypotheses in Miss Hourd's remarkable book.

## THE NEW ERA

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# THE TEACHING OF HISTORY

## As a Means of Promoting International Understanding

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HISTORY has often been taught, not unsuccessfully, as the instrument of a narrowly nationalist or even militarist outlook, even where no official control of its content has existed. By reaction, many idealists have often wanted history teachers to avoid the dangerous and controversial and contemporary aspects of their subject, in favour of those aspects which can inspire the moral and social ideals about which men of goodwill can agree, or which can be treated with a remote and detached impartiality. It was in order to consider how these false or evasive approaches to history teaching could be overcome, and to discuss realistically the problems involved in the teaching of the subject without distortion as a possible means of promoting better international understanding, that sixty-four representatives of thirty-two of the sixty-four member-states of Unesco and of four associated non-governmental organizations, including the New Education Fellowship, met together at Sèvres for five weeks during July and August, 1951.

The participants were divided into four working groups, as far as possible according to their experience and interests, each group dealing, on the basis of an agenda prepared independently within the group, with the problems appropriate to a particular age-range, viz.: under twelve years of age, twelve to fifteen years of age, fifteen to eighteen years of age, and student teachers. Most of the discussions took place in these small and effective work-groups. The participants had the use of an excellent *ad hoc* library of history and social studies textbooks from many lands, and of books concerned with history teaching and the work of UNO and Unesco. Special exhibitions of films, film-strips, maps, charts, material on human rights, children's work and other teaching materials were frequently arranged as a basis for comparison and criticism of methods and aids. There were also talks on and exhibitions of many aspects of French history and culture in connection with the many significant visits which were organized for the participants. The main part of the time, however, was spent in trying to formulate some tentative conclusion about the relevance of historical study to the development of international understanding. Their discussions are summarized in a number of weighty 'provisional' reports, which it is understood may

shortly be available to the general public through H.M.S.O. These, though rather hastily compiled, should provide stimulating reading for any serious teacher of history.

Some weaknesses in the organization and work of the seminar must in fact be admitted. It must be regretted that some countries, including one-half of the member-states of Unesco itself, were not represented; that some participants were not well qualified or adequately prepared; that opportunities for privacy and space for personal study were somewhat limited; that the official planning of the problems to be considered was so cautious that much of the discussion was ill-prepared and many of the conclusions hastily reached; that inadequate initial discussion was given to reaching agreement on what was understood by international understanding; that some professional and expert historians were not more deliberately associated with the teachers in their discussions; and that no real attempt was made to co-ordinate the findings of the four groups.

I felt, however, that there was considerable agreement in all groups on the following points: The qualifications, personality, conditions of work and status of the teacher matter even more than the quality of the textbook or the content of the syllabus; The spirit in which national or regional history is taught is more pertinent than the range of world history covered, although it was considered vital that the latter should not be limited to the civilization of the west; While social, economic and cultural history are important, the mutual interaction of all aspects of human society should be revealed; Knowledge of modern and recent history as the background of contemporary civilization itself is particularly vital, although earlier ages should not be neglected and should neither be romanticized nor ridiculed, but studied as part of the human story against changing backgrounds and concerned with changing problems; Mutual appreciation of different points of view, judgments or interpretations, even on the part of historians of a particular nation, is to be preferred to attempts to promote agreed syllabuses or fully 'agreed' versions of world history or of particular aspects of history; The values and attitudes expected from history teaching may conflict with those encouraged by the environment; Reasonably objective presentation of material is not incompatible with a careful, but



not final, assessment of men and movements in relation to human progress or a sense of human solidarity.

As space will not permit a summary of the ideas of all four groups, I will report in more detail only on the work of Group III with which I was concerned. Its 'considerations' in respect of the fifteen-to-eighteen age group can be summarized under four heads:

(1) *Aims of History Teaching.* While historical research can have no other aim than the search for truth by critical methods, it was generally considered that historical study, without distortion of the human story, can have a formative influence, e.g., in developing a critical and detached, relativist and tolerant attitude towards the world, and should have a fundamental place in the education of all adolescents. Some considered that complete objectivity was impossible. Others emphasized that man creates his own civilization and that the historian, while respecting scientific objectivity, may recognize in any period the forces of progress and of reaction in relation to liberty and social betterment.

It was generally agreed that history could provide such benefits as—(a) human interest and sympathetic interest in other people; (b) a humanist outlook and an appreciation of the cultural heritage; (c) intellectual training; (d) social and civic education and the encouragement of an enlightened awareness of society and of its institutions and problems, seen in historical perspective; (e) a sense of time and development, and some understanding of the nature of social progress; (f) training in the social skills required for active and effective participation in modern community life, such as the ability to co-operate, to compromise, and generally to deal with controversial problems; and (g) an appreciation of the nature and art of historical writing and interpretation.

History, it was thought, could help to train in international understanding, not only indirectly through the above benefits, but also directly by training in the ability to evaluate contemporary events and to judge between different ways of presenting current issues, and by the study of particular aspects of the past. These latter might include: (i) the nature, causes and consequences of wars and other conflicts of races, religions and classes; (ii) earlier attempts in theory and practice at peaceful settlement and international co-operation; (iii) the background of the development of the theory and practice of human rights; (iv) the story of the growing interdependence of peoples and regions, as well as of the liberation of oppressed peoples from old or

new imperialist domination; and (v) the history of world civilization as a whole and of the establishment of a common heritage, including the evolution of great seminal ideas (e.g. equality and brotherhood, democracy and humanitarianism, the scientific and rational outlook on the world and the idea of historical understanding itself).

Some participants noted a possible tension between the historian and the teacher, between intellectual and moral aims, between a critical and an 'activist' outlook, and between the rôle of history as providing training in thought and independent judgment and as presenting a clear picture of the true nature and development of society.

(2) *Subject-matter* (a) It was agreed that an important place must be given to social, economic, cultural and ideological aspects, as they are often essential for explaining general developments and as they reveal man's constructive efforts and the growth of the common heritage. Political, diplomatic and military factors, however, cannot be neglected as they are important in themselves as well as in their consequences. Our teaching should show the mutual interaction of the various aspects of society at any given time. (b) National history should be studied as closely as possible with world history, and so should local history. As well as national history, however, many thought that some basic world history should be taught in its own right at this stage of education in all countries, according to local possibilities. There must be much difference of opinion as to what the detailed content of such history should be, how much relative importance should be given to the various periods and regions and problems, and how it should be organized in syllabus form and presented in relation to familiar knowledge and experience. Nor could there be a generally agreed answer to the theoretical problem of the best scheme of periodization, any more than to the practical problem of how much time in the curriculum should be given to national or regional history and to foreign or world history respectively, or of how best to correlate or co-ordinate the two. World history, however, should clearly be more than a mere juxtaposition of selected national histories. It should reveal the veritable history of the whole world and not just that of Europe or of 'the West'. (c) Realistic world history must bring out the differences besides the similarities between men, and this was significant for effective international understanding. It was agreed that world history was not in itself sufficient for this purpose, as it might well be written from a national centre of interest,



if not from a nationalist or even imperialist point of view, and the study of the interaction of different regions could reveal conquest or conflict as well as mutual benefit or co-operation. To neglect such aspects of the truth in favour of a denationalized and cosmopolitan history of 'civilization' would not help nations to understand their past or present relationships. Economic, social and cultural history, apart from the political and military aspects of the past, was itself likely to reveal conflicts as well as co-operation. What matters, it was concluded, is not so much the formal content of history teaching but the spirit in which the subject is taught and the way in which it is related to the common needs and ideals of mankind to-day.

(3) *History and the present* (a) In our interdependent but divided world, the idea of international understanding is itself growing as a historic and creative force. It should not be regarded as an arbitrary or illusory invention, but as the historical foundation, with the strength and limitations thereby involved, of the outlook and activity of Unesco and other like-minded bodies. (b) Understanding of current events and problems in the light of history can contribute to international understanding. The prudent use of analogies between past and present situations can be useful, but we must not, in drawing parallels or making comparisons and contrasts, ignore the differences or despise either the past or the present, or misuse present terminology or concepts anachronistically. Value judgments by the teacher or writer should be explicit, and the varieties of possible interpretation or standpoint made clear. International understanding is not helped by concealing past and present controversies and conflicts. The group considered how best to deal with national, ideological and social conflicts, and with colonial relationships and minority problems in a critical and constructive manner that would clarify the issues without slurring over the complex nature of the problems involved or the varied possible 'solutions' revealed by historical study. (c) It was agreed that the same critical and historical spirit must be applied to current problems as to past issues. This was thought to be more important than whether the history syllabus should include present-day or recent affairs, or whether the latter should be treated outside of the history course, either by the history teacher or not. Even teaching about UNO and its Agencies should be in a critical and historical spirit; while we might admire its principles, nevertheless its decisions, its actions and its failures were part of history and should be regarded in the light of their human origins

and effects in the whole perspective of our times. Some participants, especially from some of the 'Latin' countries, were opposed to treating burningly topical questions as part of historical study, which, in their view, needed, for the practice of its critical method and the achievement of its objective results, a serenity and detachment impossible in contemporary adolescents in the situation of many countries; and, until research on the biased material available had been carried out, such matters, if treated at all, were best left to 'civics' or 'current affairs' periods. Others, however, especially some from the 'Anglo-Saxon' and Scandinavian countries, insisted that the facts were as much available for review as is much of the past; that interpretation could not be fully agreed even on past issues; that the current situation needed to be reviewed in historical perspective; that current evaluations could not be entirely separated from the historian's view of the past itself; and that if current controversies were not discussed with the history teacher, ideas about them would be gained from sources probably less reliable, would be accepted in a less critical spirit, and would be unaffected in their application by the humanizing rôle which historical study could have on the actions of integrated and reflective spirits. Moreover, if we explained in all our teaching, about the remoter as well as the more recent past, the changing nature of human society and of the relations between peoples, and the growing power of man to understand and control his environment, and if we treated recent events in their historical perspective and revealed the nature and origin of our problems, we could, without being partisan or doctrinaire, give future citizens the confidence to participate in public life, the knowledge required for intelligent decision, some awareness of their responsibilities in current life, and an understanding of the necessity for, as well as the difficulties involved in, co-operation with those with whom we might not entirely or even basically agree.

(4) *Methods and Materials* (a) The importance was stressed of the intellectual and temperamental qualities of the teacher. He needed both genuine freedom so that he could spread an independent and tolerant spirit in others, and a satisfactory status and satisfactory conditions of work so that he could, by travel and study, afford to develop his qualifications and, by freedom from material anxieties, give of his best in the preparation and presentation of his material. (b) The teacher's freedom to publish or to choose textbooks was discussed. It was considered that, even where textbooks were officially sponsored,



teachers should actively participate in their preparation and adoption, and should have a choice of books available for their use. In discussing the dangers of monopoly control and censorship, the group noted the rôle of pressure groups as well as of governments in this matter. Although the experience of some participants made them see little but danger in official control of any sort, others noted the possibility of the positive rôle of democratic governments, in co-operation with teachers, in arranging for the preparation and selection of books, especially where limited funds are available, on a basis of quality and independently of considerations of commercial profit. Current taxation in some countries of educational materials, however, was noted with regret. (c) It was agreed that varied and active methods of education should be developed, and initiative in learning encouraged. Possible extra-curricular activities were discussed, and the value noted of historical visits, history rooms, etc. (d) Despite the dangers of passivity, newspapers, radio, cinema, television, etc., can be used in history teaching to good effect, and their use or misuse by others considered critically in class. In this connection and otherwise the possibility was noted of a conflict between those values which would be emphasized at school and those learned in society at large. (e) It was thought that materials could be improved in order to assist the teacher in the effective preparation and presentation of his subject. Unesco could assist in the improvement of available materials by sponsoring or encouraging a variety of projects, including the following: (i) The publication of an international review devoted to problems of world history and of history teaching; (ii) The organization of co-operative work on disputed issues and on significant aspects of the history of world civilization by historians of different countries; (iii) The preparation and diffusion of anthologies about varied cultures and ways of life, and of translations of foreign texts and illustrative material; (iv) Further mutual criticism of textbooks and the exchange of textbooks and other historical works; (v) A central reference collection of books, maps, pictures, films and recordings which might serve as a centre for consultation by writers of textbooks and those concerned with syllabus construction, etc.; (vi) The provision of model, but not official, textbooks of world history by international committees, based on national accounts of their history submitted by the member-states of Unesco and by other governments; (vii) The provision, by member-states and other governments, in consultation with their representative

historians, of constructive national statements for consultation by foreign historians and writers on a voluntary basis; (viii) The preparation and distribution of better and more educationally useful materials about UNO and its Agencies; (ix) The preparation of radio programmes which could help international understanding, and an effort made to consider what steps could be taken to raise the educational, and particularly the historical, standards of professional journalism and of radio and cinema programmes, and (x) The organization of an International Federation of Associations of History Teachers.

Members expressed the hope that national and regional and specialist conferences on the theme of the seminar might be organized, in order to follow up and to develop its work. One may hope that a national seminar, or a number of study courses may be arranged in this country and that the New Education Fellowship will itself consider holding an international conference of progressive history teachers on selected themes relevant to the problems of improved international understanding. The value of such conferences is not only in their significant conclusions but also in the personal experience gained and friendships made by those who take part. It is impossible to measure the result of such contacts in broadening the teacher's sympathies and in increasing his powers of self-criticism in the planning and carrying out of his own day-to-day teaching. The seminar at Sèvres made it clear that, while there is in history teaching no short cut to, or universal panacea for, training in international understanding, there are many possible ways in which a sensitive and conscientious teacher, given adequate time and facilities for presenting his subject, can create interest in, and understanding of, the background of the problems of international relationships and peaceful co-operation that face mankind in the world to-day. It is certain that he can encourage, both by his example and his approach to historical material, the development in the minds of his pupils of the outlook towards other peoples and of the attitude towards contemporary problems, through which the nations may be able to live and work together in peace and co-operation as successfully as can history teachers at a Unesco seminar.

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[The above are extracts from Mr. Payne's full report of the Seminar, a copy of which is lodged at 1 Park Crescent, London, W.1, and could be loaned to any reader on request.—ED.]



## Book Reviews

### A Survey of Rewards and Punishments in Schools.

A question asked in the House of Commons in April, 1947, about the use of corporal punishment in schools led the Ministry of Education to invite the National Foundation for Educational Research to undertake an enquiry into the effect on the child of various forms of punishment and reward. The Report of the enquiry, based on researches carried out by Dr. M. E. Highfield and Mr. A. Pinsent, is now before us.<sup>1</sup> In considering the findings, two points should be borne in mind. The first is that any scientific enquiry is an attempt to answer certain questions which the research worker has formulated as exactly and specifically as possible. They are questions which the researcher, familiar with previous work done in the field of enquiry and with the techniques available, can reasonably hope to find answers to; they are not necessarily the questions which the Member for Newport had in mind when he raised the matter in the first place, nor are they necessarily the questions which a teacher or parent may have in mind when this controversial topic is discussed. Many such questions, as formulated, may be unanswerable in terms of scientific enquiry; or they may be unanswerable within the time limits set and with the resources available. Clearly, long term effects of different kinds of rewards and punishments are ruled out if the enquiry has to be completed within three years; and we should remember that some of the most important effects of education are long term. The second point to be borne in mind concerns the nature and scope of the research which is possible on the questions formulated by the researcher. Clearly, in this case, an attempt to answer the questions by experiment was ruled out, partly because of the nature of the questions. There have been, indeed, many experiments investigating the effects of different kinds of rewards and penalties on children's learning of various tasks. But an enquiry which must by its terms of reference include investigation of the effects of corporal punishment can *to-day* make use of experiment only on the negative side of the question. Corporal punishment may be *abandoned* to-day by way of experiment; the Report indeed includes an account of conditions in thirteen schools where this had happened. But even the most

ardent believers in the virtues of corporal punishment would hardly to-day agree to whack children systematically just to see what happens. Had the researchers come on the scene somewhat earlier, how happily would the redoubtable Dr. Keate of Eton have co-operated in a thorough-going positive experiment — provided, of course, that he did not also have to take charge of the control group.

This reminds us of two other matters relevant to the Report. One is that it does not include any reference to the Independent Schools, where, one suspects (and it is likely for long to remain a mere suspicion and not a conclusion based on scientific enquiry), believers in the virtue of corporal punishment as distinct from its necessity in certain conditions, most abound, and where they need not be apologetic for their faith. The enquiry was concerned with State schools only. The second point is that one of the obviously available lines of enquiry open to the researchers was the historic approach. This is reported on in Section II, where Mr. Pinsent analyses the development of the Official Regulations for the Control of Corporal Punishment issued by the London School Board from 1871 on. This is followed by a survey of the Official Regulations at present in force in schools controlled by Local Education Authorities in England and Wales. This reveals wide variations both in number and form and by working out an Index of Restriction Mr. Pinsent shows that the pattern and number of regulations are significantly related to various sociological conditions in the areas concerned. The conditions are the degree of urbanization, where the positive correlation with I.R. is  $\cdot 607$ , population of county boroughs ( $r = \cdot 454$ ), average density of population in counties ( $r = \cdot 307$ ), proportion of overcrowding ( $r = \cdot 279$ ). The correlation with the proportion of agricultural workers is negative ( $r = \text{minus } \cdot 65$ ).

This is but one example of a theme which emerges again and again in the Report—the relation between the kind of incentives employed by teachers and the conditions in which a teacher has to carry on his work. In a general way, of course, everybody knows this. But only the teachers themselves and those whose work takes them into schools in normal operation have a clear and detailed picture of the sociological and psychological conditions in which the teachers' daily work is done: of the stresses and strains, the delicate balance of relationships, questions of status and prestige, the effect of 'expectations', both those set by

the teacher's own professional conscience and self respect and those held by the other people concerned with the children in question. Many treatises on education, as well as many debates about punishment, often proceed as if all that is essentially involved is a teacher and a child, or in generalized form *the* teacher and *the* child. In fact, usually when a teacher has dealings with *a* child, there must be also present in his mind the awareness of the effect of what he does on thirty, alas, often many more than thirty, other children; an awareness, too, of the many children not present, yesterday's and tomorrow's. In his necessarily rapid decision is implicit the relation of present needs to long term objectives, the adjustment of ideals to necessities, an awareness of all the repercussions, now and later, here and elsewhere, of whatever action he takes. If a teacher, in certain circumstances, decides that Johnny should be spanked and justifies it by saying that it is not so much for Johnny's benefit as for that of many others, including the teacher's own, he should not be condemned out of hand as a hypocritical sadist. What he is more probably suffering from is a highly developed professional conscience. As the general conclusions section of the Report says, 'Teachers in State schools are public servants. They are expected by their authorities to achieve certain results. They are expected to safeguard the conditions of efficient learning so that those of their pupils who are at all disposed to learn will be able to do so without undue interruption. They are also expected to safeguard social discipline and the moral code and moral values characteristic of their community.' Four hundred and forty-eight teachers filled in a questionnaire asking for their opinions about the classification of thirty-two types of misdemeanour, their experience of corporal punishment in connection with each type, and the degree to which they had found it effective. It is significant that the highest incidence of the use of corporal punishment was recorded in the case of misdemeanours considered to be contraventions of school regulations. These were, in the main, actions which imply disobedience, defiance of authority; which produce undue noise and disorder; and which make undue demands on time and supervision—in other words actions which threaten insecurity, undue strain and anxiety for the teachers. The moral is drawn in the final section of the Report:

'The fact is, of course, that teachers punish for a variety of reasons. A few

<sup>1</sup> *A Survey of Rewards and Punishments in Schools.* (Published by Newnes for The National Foundation for Educational Research). 2 guineas.



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teachers may exercise unduly repressive authority and punish because they value authority for its own sake. A few—probably very few—teachers may punish because they find pleasure in making other people suffer pain. These frequently alleged reasons are not, however, the important reasons. Teachers also punish in order to create and maintain conditions they deem necessary for the fulfilment of their professional responsibilities in the environment in which they have to teach; and in order to safeguard their personal integrity. This statement is not intended to be taken as in any way a justification for the use of corporal punishment. It is a statement of fact which must be taken adequately into consideration in any attempt to deal with the problem of punishment in schools.

Clearly, then, improvement in the conditions of teaching and learning would diminish the need for punishment and the tendency to resort to it: as indeed happened markedly in the last fifty years. The Report gives ample and valuable documentation of the need for yet further improvement in these conditions. Other factors are, however, important. One of them is underlined by the finding that, particularly among men teachers, the younger age-groups returned the least

favourable attitudes toward the use of corporal punishment. This difference of attitude no doubt reflects in a broad way the change of conditions over the past generation, both in schools and in the society outside the school. But there is a certain time lag in the process. I recall the conversion of a martinet of the old school who discovered on the verge of retirement that he could manage just as well without using a cane. It is probable that he could not have maintained an orderly class without using corporal punishment at the end of the nineteenth century when he began his teaching career. But it is equally probable that he could have done so twenty years earlier than he did, had he not become so much a slave to habit. One of the suggestions in the concluding section of the Report is that we need much more emphasis both in educational research and in training courses on the emotional factors in learning. 'Teachers would then be less inclined to regard behaviour difficulties as due to deliberate recalcitrance on the part of the pupils and therefore an affront to teachers' dignities and authority. They would be more inclined to look for environmental causes and to exercise understanding and patience instead of resorting to drastic measures of retaliation and repression.' This would lead

to earlier diagnosis of emotional mal-development and would require more provision for remedial treatment both in school and through clinics than yet exists in many areas of England and Wales. At present, in many cases, a child receives special treatment only after his problems have become really acute or stubborn.

Practising teachers will find much of interest and value in Section III of the Report. Here Dr. Highfield set out to discover what, in the opinion of a sample of teachers in various types of school, constitutes a difficult child. Two groups of pupils were studied, one containing difficult children, the other well-adjusted children; the groups were matched for scholastic attainment and included some 13,000 children. Fourteen measures of behaviour were applied and analyses of variance carried out for each of the measures for each sex and with two criteria, the difficult-well-adjusted classification and the type of school classification. Then followed an investigation of the typical responses of difficult pupils to the more common incentives and deterrents. It was found that difficult pupils with whom both deterrents and incentives succeed more than fail are hyper-sensitive, introverted, self-doubting and easily confused; whereas those with whom both deterrents and incentives tend to fail more than succeed are aggressive, extraverted, irresponsible and distractible. Those with whom deterrents succeed and incentives fail tend to be apathetic, passively resistant to authority and lacking in creative spontaneity.

For the expert the lay-out of the Report is admirable. He is given in detail the evidence on which the conclusions are based and a full account of the research methods used. The less expert reader may find it easier to pass from Section I which gives the setting of the problem to the summary of results and conclusions in Section VI and then use the middle sections as a bran-tub to be dipped into at leisure. And in assessing the value of the Report he should certainly bear in mind the researchers' final comment: 'The object of these final comments on this investigation is not to make a case for the retention or the abolition of corporal punishment, nor to support or condemn present practices and opinions. Their purpose has been to draw attention to teaching as a public service, and to stress the ways in which the teaching situation forms the nexus of a complicated system of social and psychological tensions. No discussion about rewards and punishments, particularly punishments, can be conducted intelligently without adequate reference to this tension system. To a great extent the cause of misde-



meanour and behaviour difficulty arise therein. The teachers' motives for punishing, the extent to which they themselves can actually control the tensions, the relative responsibility for the causative factors involved and any assessment of practicable methods of reform all require to be considered against this background of interpretation.'

*J. W. Tibble*

### **Play, Dreams and Imitation in Childhood.** *Jean Piaget.* (Heinemann. 21/-).

In his latest book, Piaget sets out to provide an integrated theory of rational and irrational thought and action. To do this he considers in turn the development and functions of imitation, play, dreams, symbolic and finally cognitive representation. He attempts to link all these phenomena by means of a broad conceptual scheme, of which the fundamental notions are *assimilation* and *accommodation*. Piaget's thesis is that every behaviour has two poles: assimilation to earlier schemas, and accommodation of these schemas to new situations. Assimilation refers to the 'tendency to reproduce what has been experienced', while accommodation refers to the 'adjustment of movements and perceptions to objects.' At the beginning of life these two processes are not differentiated, only becoming so 'as the child cannot assimilate the whole universe to his activity'. This idea is very close to the psycho-analytic hypothesis of a primary narcissistic state, before ego and object are differentiated. And indeed, throughout, one can think of assimilation and accommodation in terms of projection and introjection.

It is through the various relations between assimilation and accommodation that Piaget distinguishes the types of mental function. If the two tendencies are in equilibrium, there is intelligence; if there is primacy of accommodation over assimilation, then imitation; or if the converse, then play. In other words, if reality is adapted to serve inner needs, behaviour is intelligent; if action mirrors the outer world, we have identification; if the outer world is denied to meet inner wishes, projective play. But whereas psycho-analytic theory stresses the dynamic side of these processes, viewing them as attempts to reduce inner emotional tensions, as well as to maintain outer stimulation at an optimal level, Piaget pays little attention to motives. For while he treats in great detail the outer stimulus conditions under which imitative behaviour, for instance, occurs, he gives

little space to discussion of the emotional profit to be gained by it.

Consistent with this omission is the disappointing treatment of dreams and of symbolic thought in general. Failing to recognize the full force of Freud's concept of unconscious mental processes, Piaget sees them as but occasional intruders upon the scene, entering 'only in certain exceptional situations, such as children's play, dreams and sometimes in states of completely relaxed thought'. Such a limitation makes it very difficult for him to establish continuity between the facts of imitation, play and symbolic thinking.

The book is vividly illustrated with detailed accounts of behaviour observed in Piaget's own three children, but the heavily latinized style in translation makes for difficult reading.

*Cecily de Monchaux*

### **The Year Book of Education, 1951.** (Evans Brothers. 63/-).

Once more numerous contributors from all parts of the world have been invited to focus their attention on a general educational theme. In this 1951 Year Book the theme is the relation between Education and Morals. The result is a unique combination of comparative education and

comparative religion. There are ten chapters describing the beliefs and fundamental attitudes of the great religious traditions of the world, which are excellent for their precision, compactness and clarity. Add to this six chapters of general principles from a secular point of view, and twenty-nine accounts of the present educational practices in different countries, and you have a large volume of reference with the greatest possible variety and difference of viewpoint on its central theme. At the same time the careful reader need not be confused. The editors act as guides to understanding in a lucid initial chapter, and in their shorter introductions to each section. Beyond this it is reasonable to expect the reader himself to weigh the evidence which is so clearly put. It can be said that this is a disturbing book, but only people afraid of facing the inevitable conflict between their beliefs and the beliefs of others could object to the comparative method adopted, or to the outspoken, sincere, and usually well balanced opinions of the contributors.

The relation between morals and education is one thing, and the relation between morals and religion is another. Both are discussed in this book and they clearly affect each other. The various contributors are seen to be

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divided on the question of whether morality must necessarily depend on religious belief. Those who accept a traditional religious viewpoint normally think that morals are best taught through religion, although some of them may accept a philosophical independence for the study of morals. For example in one chapter is stated: 'The groundwork is laid by reason, and in the strictly philosophical treatises on Ethics by Catholic thinkers no appeal is made to any authority outside reason,' while in another it is said: 'For Christians there is no doubt, either philosophically or empirically, about the relation between religion and morals.' But there are others who from a secularist point of view put forward a source of moral teaching which does not depend on religious belief in the ordinary sense of the term. The editors expose these differences as one of the main clashes of belief in the world to-day, and make quite clear the difficulties of the two sides in reaching agreement. The fundamental issue would seem to be whether revelation is needed, in addition to reason and experience, as a source of knowledge and belief. The religious man relies in the last resort upon revelation and faith, and while the great majority of educators are still to be called religious, the challenge of the secularist

is sufficient to justify the five secular studies at the beginning of this symposium on morals.

An anthropologist states the existence of principles of right and wrong behaviour in all societies, but maintains that conduct should be judged according to the value system of the particular society in which it takes place. This is the principle of cultural relativity. Universal or absolute values, outside of time and place, must be derived from some other principle. A sociologist describes how the personality develops through personal contacts and social interaction; but while he shows how a child gets a character he is less convincing on how to judge whether it is a good one—unless the society's norms are the only way of showing that. A psycho-analyst gives an orthodox account of the development of the moral function in terms of Super-Ego, the Ego, and the Id, all with capital letters.

The next article on the moral philosophy of communism is of considerable importance and should be read carefully, since it explains the basis of the officially accepted doctrine taught in all the schools of the Soviet Union and its dependent neighbours, and now spreading in China. In communist countries where the State has the monopoly of education, it must be

remembered that no alternative doctrine of any kind may be taught. According to the pure doctrine of Marx and Engels 'every moral code yet known has been the product, in its fundamentals, of the economic state of society at the corresponding period.' Thus moral codes change and evolve with society, but there is nevertheless an absolute code towards which they are advancing. The proletarian moral theory has the goal of suppressing all classes and all moralities, to form 'one universal moral theory for all humanity,' and this proletarian moral theory is claimed to be without doubt the best.

The article on secular humanism should also be read with particular attention. From the modern humanists, as has already been suggested, is coming a new challenge to traditional beliefs. Humanists are not all scientists. The writer here is a classicist who appeals to a study of history to lead to conclusions about the course of civilization and its desirable future.

We now turn to the descriptions of what practical provision is made for education in morals in the various countries throughout the world. It is surprising how many writers seize upon the opportunity to discuss the relations between Church and State in education and very little else. Of course many

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different degrees of co-operation are possible, and exist, from almost complete identity of views between religious and state authorities as in Norway and Sweden (Lutheranism); or the Irish Republic and the province of Quebec and in Spain (Roman Catholicism); or in Pakistan (Islam); to a complete rejection of the Church as in the U.S.S.R. and much of Eastern Europe. We know our system in England and Wales so well that we may tend to forget that it is a most unusual solution. Other countries with a plurality of denominations have followed, with some logic, one extreme or the other over the question of State aid and control. On the one hand denominational teaching may be allowed in schools wholly supported by the State. This is true in the Netherlands where Roman Catholic, Protestant (Calvinist) and 'neutral' State Schools are all equally supported from public funds since 1920, and also in Scotland to the extent to which denominational schools have been transferred to the State after the 1918 settlement, and allowed to continue the same religious education as before. On the other hand State supported schools may be forbidden to give religious instruction of any kind (not even an undenominational syllabus), but the religious bodies permitted to run their own schools at their own expense. This is true in the United States of America, Australia, and New Zealand (in theory), and in France where there is nevertheless a constant political struggle over the question of State funds for Catholic schools.

It is assumed by many contributors, perhaps too confidently, that moral training is best given through instruction in religion. This tends to be taken for granted. It is interesting therefore to study what form of moral instruction is substituted in the countries where the school is secular and supposed to be neutral over religious instruction. The position of the U.S.A. in this matter is important and significant. The article on the American Way of Life is one of the best in the book. The 'American Way' is what they teach without hesitation, and the substitute for religion in the schools is increasingly becoming some form of democratic philosophy often tinged with scientific humanism. It would appear that such a secular faith is increasing its hold on the educators while religion, in some quarters, is becoming neglected or ignored. At any rate the conflict is being openly faced, and a group of educational leaders have recently declared the possibility of teaching 'spiritual values' in the public schools 'on the basis of human reason and experience and

without necessary recourse to religious authority'.

Another example of great importance is the situation in the Indian Union and Ceylon. In both cases they have chosen the secular solution. This does not mean that religion has little influence but that a primary function of the school is to unify the society in common beliefs taught on a secular basis. Now that the New India strives to follow the political democracy and ethical doctrines of the advanced nations of the West, and claims to give liberty and equality of opportunity to all in the new Constitution, it is clear that moral training on this basis will be given in the schools. In the Arab countries there is a similar tendency to give civil moral training but religious instruction is given as well.

A further question raised by reading this Year Book is 'How effective are these forms of moral training?' Detailed methods of teaching and evaluation of results were clearly not within the scope of this work. But approaches to this problem are suggested in the article from America already referred to, and its analysis of factors which influence the young, for example the strength of the 'peer culture,' could lead to practical application and experiment. Other contributors raise the question of what forms moral instruction should take and are prepared to make experiments. From Belgium comes a most thought provoking article which concludes that attempts are being made to undertake moral education 'in a more modern way', and to clarify its data by means of sociological research. But the three articles on the position in England give three impressions: from one of them, that things are in a pretty bad way, with disintegration in the Church and in the home; from another that, so long as the 'teaching of religion' is compulsory and going ahead, all is for the best; and from the third that the English public schools give a perfectly splendid training of character but that nobody knows if any other schools do.

While it is wrong to identify too easily 'change' with 'disintegration' it is clear that very rapid changes in valuation and belief are going on all over the world, and it is useless to deny that bewilderment and uncertainty in the minds of young and old alike are often the result. At such a time the present Year Book is of immense value in giving the most up-to-date summary of the present position of moral education. It should be a stimulus to further studies in the sociology and social psychology of moral behaviour. Such studies must be built up stage by stage by the

methods of impartial, comparative, and objective observation. Another factor which is often taken for granted is the moral quality of the teachers themselves. The daily example of the teacher is clearly a most potent influence on the conduct of his pupils. High ideals are not enough. We must be prepared to examine how far we ourselves, and the children we teach, are able to live up to them.

A. K. C. Ottaway

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M. Metcalfe Smith

**Education and the Democratic Ideal.** Nine talks to teachers. A. G. Hughes. (Longmans, Green. 10/6).

Although the nine talks which make up this book were not designed or delivered as a series but were given on various occasions to different audiences they have a cohesion created by the thread of a common idea which runs through them all. Mr. Hughes has three loves, the democratic ideal—his own brand, and a very good one, too—the creative spirit in man and the holistic philosophy of Smuts, and he brings these together to form the basis of an educational outlook which none but the most reactionary would question.

In the introductory lectures there is a danger of prejudice being aroused in the

minds of some by still another plea for Education *for* something or other and by the fact that the author makes his own definition of the word democratic without showing sufficiently clearly the steps by which he derives it from its original and accepted political meaning. 'This is the democratic ideal: the liberation of the creative spirit in every individual.' I like that; I do not like the Russian definition, but can we allow Mr. Hughes his without allowing the Russians theirs? The persuasiveness and graceful good humour, the simple sincerity and human warmth of his argument, however, quickly banish prejudice and disarm criticism. And anyhow, little as he may care to be told this, hardly any of his educational thesis would be invalidated by the destruction of his philosophical basis.

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munities', 'Children and the creative spirit', 'Backwardness', 'Discipline', 'The idea of the comprehensive high school'. In all of them first things come first, there is a balance of head and heart and an awareness of the true significance of modern trends which protects the writer equally from sentimentality and from any sort of crankiness. And by no means the smallest part of the profit and enjoyment of the book comes from the *obiter dicta* with which it is constantly enlivened, sometimes the writer's own remarks, sometimes well digested quotations.

The memories of some of us still go back to days when the inspector, along with the policeman and our bank manager was a person whom we could not help fearing. If there is still any remains of that old bogey Mr. Hughes' book should dispel the last of it. I have never met him; his book makes me feel that if I did meet him I should certainly like him, and, what is more, I would treat anything he had to say as coming from a man who knew more about my job than I know myself.

Paul Roberts

**The Playing of Chamber Music:** by George Stratton and Alan Frank. (Denis Dobson, Ltd. 6/-).

The inclusion of this valuable little work in the series of music books which form *The Student's Music Library* and which is edited by Dr. Percy M. Young is to be commended. The book is a new edition of a work first published in 1935 by the Oxford University Press, and its practical guidance to the young musicians who are discovering the difficulties of the good performance of chamber music more than justifies its reappearance. The authors confess that their treatment is 'unashamedly practical', and that their aim is restricted to attempting 'to anticipate common pitfalls and show the means of avoiding them, to suggest but not to dogmatize upon the practical interpretation of certain works; in short, to indicate the lines on which chamber music should be approached, rehearsed, and ultimately performed.'

A chapter on Method in Rehearsal is a concentration of useful maxims, which, with many other specific suggestions, are applied to a detailed analysis of the method of performance of three string quartets. The three contrasted quartets selected, to which half the book is devoted, are Mozart's C Major, K.465, Beethoven's Op.59, No. 3 in C Major, and Debussy's Op. 10 in G Minor. Although the suggestions for performance include detailed reference to the dynamics of interpretation and to such practical



matters as that of how to produce the semblance of vibrato when playing on an open string, they are not restricted to this form of guidance. The reader is warned not to play Mozart 'as if in a sickly hot-house atmosphere, in a precious whisper.' Technical advice does not obscure the 'sparkling brilliance', 'the gaiety and lightness' of Mozart, or the rich, sonorous dignity of Beethoven, or 'the fine powdering of sounds' and the 'elusive, ethereal quality so typical of much of Debussy's writing.'

The book concludes with chapters on 'Odd Hints and Warnings', Precepts suggested by the analysis of the works, and 'The Piano and Miscellaneous Ensembles.' It is difficult to avoid mentioning the special type-face used for this edition, the 12-point Scotch Roman, which adds so much to the pleasure of the reader.

J. M.

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J. B. Annand

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# THE NEW ERA

IN HOME AND SCHOOL

## WHAT DOES INDUSTRY EXPECT FROM THE SCHOOLS?

Sir George Schuster.

I HAVE been asked to make a general statement about what industry looks for in its recruits from the schools and colleges of the country. I am glad to do this because I am sure that those who are involved in the industrial field and those who work in education should exchange ideas. These two important elements in the nation's life should come to understand each other better.

I must at the outset make clear what I am writing about. Industry takes in recruits at various levels, and progressive firms are recognizing more and more that, with a view to filling the highest administrative posts, they need to take in a proportion of young entrants with a first-class educational background, who may come in either as University graduates or eighteen-year-old school leavers. (This incidentally should not and does not mean that the way of promotion is blocked for those who join at fifteen and come up 'the hard way.') Industry's needs in connection with this more highly trained group of entrants are of considerable significance, but in what I have to say I shall not attempt to deal specifically with them, partly because space does not permit of fully detailed treatment, but partly, too, because the main point that I want to make applies equally to all classes of entrants. Industry's outstanding needs at all levels to-day are for personal qualities. When young people, whether University graduates or school leavers, have developed their general intelligence and have the right outlook and the right attitude, industry can provide the requisite specialist training. Without such developments, industry has nothing to work on.

Having given this preliminary explanation, I must now make one or two other general points. First I want to say that the question posed in the title of this article might have been put the other way round—what do the schools expect of

industry? This question should be asked too. The industrial employer who recruits young entrants from the schools has a serious responsibility for handling their work in their early years in an *educative* way and for seeing that those responsible for supervising this work, especially foremen, are capable of doing so. Some firms are alive to this responsibility, and are doing much to fulfil it; but many are not.

This leads me on to a second general point. It is misleading to talk of 'industry' as though it were an entity with a single mind and will of its own. There are thousands of commercial and industrial undertakings, ranging from huge organizations to tiny side-street concerns. The unit is the single factory. This in its turn varies from the place in which the owner-worker and a couple of assistants comprise the entire staff to the massive establishment employing thousands. There are immense variations, too, in character between one locality and another, one industry and another, and one firm and another in the same industry. To lump all this mixture together in the single word 'Industry' is to suggest a unity of mood and outlook that does not exist. There is to be found within British industry as a whole, in fact, the complete range of management outlook and practice. One manager's ideal recruit may be a dehumanized automaton who does what he is told and never thinks for himself: another will wish every one of his employees to be capable of participating to the full in working out and working through the policy and purpose of the factory as it reaches him in the day-to-day problems, and of co-operating effectively to achieve the common end. No sort of education can meet the hopes of both these managers simultaneously; each implies a very different preliminary training of the recruit. It is not possible, therefore, to give a realistic answer to



the question 'What does industry *expect*?' The more significant question is 'What *ought* industry to expect?' And it is this question which I really have in mind.

If I am to consider this adequately I must put my argument on to a broader basis. We are living in an era of revolutionary change, as much in industry as anywhere. Gradually the old dictatorial master-man pattern of factory life is giving way to a community pattern. This does not mean that the ideas of leadership, authority, or discipline are out of date. Far from it; leadership to-day needs to be clearer and stronger just because of these changes; because those in authority have now to justify themselves by their decisions and can no longer rely on covering incompetence by a shield of status; because those in subordinate positions in a democratic community make particularly high demands of their leaders. What it does mean is that industry must move towards a conception of teamwork directed to achieving common aims; that leadership must be combined with participation; and that authority must become *accepted* authority. A change of this kind is percolating into the vast, highly variegated complex of our industrial life rather slowly, but it is, nevertheless, proceeding all the time.

Coinciding with this change in human outlooks and requirements there has come a change in the economic problem which Britain has to face, the dangers and dimensions of which are still only dimly grasped by the mass of the community. The change was beginning before 1914. It was accelerated by the effects of the first World War, and now the effects of the second have so intensified it as to create a problem which threatens not merely our standards of living, but our very existence.

The problem is a complex one affected by many factors such as the terms of trade, and it would not be appropriate to lengthen this article by attempting a full appreciation of all that is involved. The special aspect of our problem which is relevant to the purpose of this article is the extent to which it makes us economically dependent on what happens in other countries. As a result, we cannot just plan a straightforward course for ourselves and follow it. We have to face unknown, rapidly changing conditions, in which industrial production may be affected at one moment by shortages of raw material im-

ports, at another by loss of export markets through new competition or artificial barriers, and so on. We shall have to cope with a constantly recurring need to change direction and to reshape our efforts so as to fight new problems on new fronts. In such circumstances the crucial need will be for adaptive flexibility and adventurous enterprise. The course of events which I envisage, with its ever-changing problems, will make great demands on the workers in various industries. It will be more necessary than ever before that they should understand what is happening and what may be required, so that our whole industrial army may work in willing co-operation.

I do not see how we can face these tasks successfully unless we can as a whole nation pull together, and that means not only full co-operation as between industry and the Government but also the right kind of co-operation within each industrial unit between management and workers—the kind of co-operation I have envisaged when I have spoken above of teamwork devoted to achieving common aims.

It is from the appreciation of the factors which I have thus described that I reach my own conviction that the old industrial values and relationships are insufficient for the task ahead. Force, fear, and domination cannot suffice to save us; an industry built on human understanding can. A certain amount of trouble and tension there will always be in industry—these are to some extent aspects of growth—but we need not have, and we cannot afford to have, an industrial community which is split by wrong attitudes and internal divisions. If we are to survive we have to build up greater unity, clearer purpose and, through these, maximum efficiency, expressed in terms of enterprise, elasticity and productivity.

The central question then which I have to consider is what part education can play in the effort to achieve these purposes. I believe it has an all-important rôle. Education can assist greatly to accelerate the necessary transformation by consciously building the attitudes and personal qualities needed by the new type of factory community. We need to support the best in industry by the best sort of education. That will give us our best chance of simultaneously assuring our economic future and enriching the morale and personal life of our nation. What I



I shall now write, therefore, relates to this. But if the schools are to work on these lines, industry must respond, and I shall later on say a word on the risks involved when boys or girls, trained for this new conception of industrial life, find themselves in the presence of the old purpose. The old way was to set up a production machine and force people to serve it; the new must be to build up a productive community of participant workers, inspired by an appreciation of human values and supported by the best possible organization and equipment. There is a tremendous difference between the two approaches and our young people must be prepared for it.

What are the educational implications of this revolutionary change of outlook? It will be convenient if I list them under five heads.

### 1. Attitude to Work

It will be quite disastrous for the well-being both of the nation and of the nation's citizens if the attitudes to work generated in an age of drudgery and social injustice still persist. As I see it, nobody can be happy in life unless he feels conscious that he is valued for the work he does. Moreover, unless people do feel so, their hearts will not be in their work, nor will their creative capacities be fully released. Of course, if people are to get proper satisfaction from their work, industry has its own part to play: remuneration must be fair; increased productivity must be reflected in increased earnings; every effort must be made to fit man to job and job to man; the ladder of promotion must be available to all who prove themselves to have the ability to mount it. Yet all these conditions may be met and still the attitude to work may be false because past experience has built it up in the wrong way. I feel that the schools have a tremendous contribution to make here. Furthermore, it is in every way an educational contribution. The real test of education is whether it proves in later years to have laid the foundations for a full and effective life. Good work well done, in conditions of liberty, and in an atmos-

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phere of human love and comradeship, lays the foundations for happiness in life. Schools that develop the right attitude to work by promoting a sound outlook and by providing experience of joy in work in the daily life of the school are doing something of inestimable value for present-day society.

A special case of the attitude to work is the attitude to *manual* work. The false idea of the Greek philosophers that there was something degrading in manual work still survives to-day in the prestige of a 'white collar' job, even though a highly skilled worker in one of our basic industries is to-day both better off and more secure in his employment than many a 'white collar' man. The schools have an important task of re-education to undertake here. The economic truth is that we all of us are able to maintain our mode of life, whatever it be, because, and only because, a large number of skilled, semi-skilled and unskilled workers are using their hands every day, to hew the coal, make the goods, generate the electricity, and carry on the transport without which Britain would stop dead and we should all be starving in a few weeks. This is fact. I am not trying to discount the value to society of clerical and professional people. They too are essential. But I do wish to make the point that we are *all* honourably engaged so long as our work is needed by the community. Children should realize this; should leave school with their values straight about it. Industry can



legitimately ask that teachers shall find ways of achieving this change in our social approach to manual work. In a properly managed modern factory, work offers a fine chance of exercising human activities because, in spite of mechanization, it has become essentially a human business. That is true whatever the work, so long as the human relations and other conditions are right, and so long as those participating have been educated to respond to the right conditions.

## 2. Interest and Outlook

We need keen, alert young people in industry to-day. Are we getting enough of them? Generalizations are dangerous, and some of our young people to-day are fine material. But I cannot ignore the judgment of those who feel that there are too many young industrial recruits who come into industry already demoralized by cynicism and apathy. This appears to have two origins. One is that these young people seem to possess very little knowledge and understanding of the modern world, its opportunities and its problems; the other is a crippling lack of self-confidence in their own powers to understand current problems or to make a contribution towards their solution.

Obviously such recruits place the conscientious employer in a quandary. He wants to make the young people feel valued and at home in factory life; he wants them to understand the significance of the industry in which they work. But no situation in a factory can be fully understood without knowledge of its external setting, including its social setting; and these young people seem to have no background knowledge upon which the employer and his staff can build. They know a good deal of what is irrelevant, but of what is relevant they seem to know little or nothing. Many of us hoped that the further year of secondary school education would give the teachers the extra time they needed to provide the background knowledge which young people require if they are to understand life and participate keenly in their work. It may be too early yet to reach any final conclusions; but, so far, it is hardly possible to see any marked results. Perhaps industry is to blame for not having made its needs known to the teachers. This at any rate is something to which teachers could very usefully give thought.

Then too one hears reports of an egocentric,

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excessively materialistic attitude which warps the outlook of a not inconsiderable number of young employees. This sort of outlook often seems to accompany a lack of self-respect. It would be foolish to expect a young worker to be mature in his orientation to life, or to be bursting with self confidence, but he can be helped to get a good deal further in industrial life if he has the beginnings of a social outlook when he enters it, and if he is not too much discouraged about his capacities before he starts. According to my conception, modern industry should want a young worker to feel that he counts as a person, that he has a part to play. Many young people are unable to fit into such an approach because they are too much tied up with themselves.

I would even dare to suggest that lack of sound positive interests and outlook in young people may lead on to further difficulties still. Unconsciously aware that something is missing, these young people restively search for what they lack. They easily become drifters, driving home their fatal materialistic outlook by changing jobs whenever there is a hint of more pay or some other advantage elsewhere. To make a move to better yourself is, of course, a sound enough purpose. I am talking of something different—aimless drifting. These aimless, restless young people help to swell the labour-turnover figure which create one of the big problems of modern industry. The schools could do a great service to the community if they could rescue these young people from their aimlessness and dependency before they leave school.

## 3. Co-operative Capacity

As I have already said, a fundamental problem of industry is how to combine authority and



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participation—leadership and co-operation. The ideal combination in the recruit to industry is, therefore, a true desire for participation and a sound—neither aggressive nor subservient—attitude to authority. The young employee who is prepared neither to be interested in his own part in factory life, nor to understand where and for what purposes authority and leadership are necessary, starts out in modern industry as his own worst enemy. His social attitudes have to be transformed before he can really get started at all. Conversely, the lad who knows how to mix in with others in thought and action and is well adjusted to authority will fit in quickly, get on well, and be happy in his work. It is now generally appreciated that the right social attitudes and aptitudes can be acquired only through experience; they cannot be learnt in isolation. It would seem, then, that the school's contribution in this regard is to establish itself as a democratic community so that practice in co-operation for a common purpose under democratic leadership may form part of every child's educational experience. It is not for me to prescribe exactly how this should be achieved in practice; that is a task to which teachers, and most particularly head teachers, will need to direct their skill. I would, however, like to observe, as an outsider, that schools still seem to tend towards encouraging competitive individualism rather than co-operation in work. I recognize that it may be difficult to avoid such a tendency, but when one looks at the needs in industry to-day it is important that schools should do everything possible to counteract it. To-day, more and more, the industrial manpower unit is not the individual but the group. Furthermore, industry should seek to unite all these

unit or 'primary' groups into a self-conscious productive organization sharing a common purpose. I cannot help wondering if some schools are not training their pupils as vigorously as ever for a society of competitive individualism which is in fact rapidly being replaced—and needs in the national interest to be replaced—by a co-operating community.

I am not, of course, advocating that the individual should be submerged. On the contrary, the teamwork of modern industry gives far greater, not less, opportunity for the exercise of individual initiative; it is egocentric selfishness that should be at a discount. Nor am I undervaluing personal competence. It is, as ever, of the highest value. Indeed, as Sir Stafford Cripps has well said, 'Co-operation depends on confidence. And confidence depends on competence.' The supreme task of education to-day is to educate simultaneously for reasonable competence and sound social attitudes. Neither without the other is very much use.

**4. Communication**

A remarkable amount of industrial trouble—and if it comes to that trouble elsewhere too—is caused by the failure of one side to understand correctly what the other side has tried to say. Furthermore, no mere one-way communication of orders downwards can achieve the kind of community co-operation which should be the objective of a modern factory; good human relations in industry require good two-way communications to be established. Now all this is partly a matter of industrial organization, but personal skills are also involved: the ability to speak your mind; the ability to write or understand a message; the ability to listen to others stating their case; the ability to think logically; the ability to write a report on your work or problems that others will understand. One hears many complaints on all these scores within industry to-day. There is a feeling that too much of education is forced feeding and that the individuals' own mind is not sufficiently often stimulated to independent activity. I will leave this aspect without comment save to suggest that perhaps here too educational aims and methods may, in some cases, be lagging behind the needs of a modern democratic community.

**5. Careers**

Modern industry especially requires two things



as regards careers. First, there is the need that the man should be fitted to the job. The more a young person knows of the possible jobs available to him before he has to decide on one the better. If he is well suited to his first job, he will be encouraged to put his best into it; if it does not fit him well, a habit of disgruntlement and discouragement may be engendered—or confirmed. Good work is being done by the Government's Careers Advisory Service. But more is necessary. It is not sufficient to tell young people of the existing openings. Both the young people and their teachers should, by direct contact, get to know about the factories and offices concerned. Teachers may be nervous of asking to see inside places for fear of being a nuisance. They need not be. In nine cases out of ten, at least, employers will welcome their interest and visits from their pupils. Careers investigation by both teachers and pupils would help to meet the great need which I mentioned at the outset, the need for bringing the schools and factories closer together.

Secondly, industry needs flexibility in its young workers. I have already emphasized that industrial flexibility is to-day a condition of our economic survival. If the schools can so instil the spirit of adventure that, in the uncertainty and change that will be Britain's industrial climate henceforward, young workers are prepared to experiment, as well as to discover what they like doing and what they do not, they will be doing a service equally to their pupils and to the community at large.

Before I close, I must revert to a point on which I touched in one of my opening paragraphs—the responsibility of industry for making the best of its young entrants. If the schools are to send out young people inspired with the high purpose of doing good work and playing a part in co-operative teamwork, and if they then find themselves on the factory floor surrounded by wrong attitudes to work and under a foreman of the old type who tells them that they are 'not paid to think', that can produce nothing but despair and revolutionary cynicism. It would be foolish to blind one's eyes to the fact that there are still cases where that may happen. Yet a recognition of this danger must not be made a pretext for refusing to go forward on what, I am convinced, is the only true road of progress. Britain must go forward or fail. We must have

courage to play up to the best and not down to the worst. The best way to reduce this danger is to satisfy the need which I mentioned in my opening paragraph—the need to bring education and industry closer together. That is of paramount importance to-day. The schools must get to know better what industrial employment means and what industry needs. Industry must take a closer and more human interest in what is happening in the schools.

In conclusion let me say this. I believe we are faced to-day with tasks and problems greater than any in our national history. This is a challenge which must and can be met. We *can* succeed in mobilizing Britain's creative vigour to overcome our difficulties. But this will not happen of itself. We shall surmount our problems, if we do surmount them, because enough people become aware of them before it is too late and unite all their endeavours in order to succeed. Among these people, teachers have a great part to play. They need to understand the situation and make their own contribution by preparing the nation's young people for the conditions of work and life into which they have been born.

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# SCHOOLS AND INDUSTRIES—SOME THOUGHTS ON THEIR INTERACTION

## 1

Wilfred Brown, Managing Director, the Glacier Metal Co., Ltd.

I AM aware that a great stirring is going on in educational fields to-day but, regarding schooling from the point of view of the Manager of a group of factories, the process still continues to look very like one for the mere inculcation of knowledge. Now, whereas those responsible for the schools may well feel that what industry requires is recruits well saturated in knowledge, it appears to me, from the Factory Manager's point of view, that our basic problems in industry do not arise from a shortage of knowledgeable people; indeed, at times, it looks as though we have about us too many people filled with self-opinionated ideas.

There is room for some sorting out of ideas on the subject of how education can best serve industry. I think that we industrial people bear a heavy responsibility for having given, and for continuing to give, the impression that, so long as our recruits from school, technical college or university are well labelled with School Certificate, National Certificate, B.Sc., and what have you, then that is all that is required. I doubt if this is a true picture of our real requirements to-day.

My own experience is somewhat alarming, not in the sense that matters are deteriorating for I do not think this is so, but because the country is, to a considerable extent and at great expense, still backing the conventional educational process as the long-term solution of many of our basic economic problems. I think that unless we in industry change our ideas about what we want from the education system we may well fail to get value for our money and to solve our problems. This is the sort of thing that happens: we advertise for recruits for technical departments, draughtsmen, engineers; we interview perhaps twenty young men, all of whom are suitably hall-marked National Certificate, Higher National Certificate, even B.Sc.; we ask each of them questions designed to discover how they would approach certain problems which involve the use of technical knowledge. I cannot go into details here, but all these questions are such that, if placed in a familiar framework such as 'Second year lectures on strength of materials, practice exercise on the use of So-and-So's law', they would present no difficulty to these young men. But when they are set as realistic problems that will arise in the course of day-to-day work, we

are lucky to find one in twenty who is capable of recognizing the vital connection between certain knowledge he possess and the technical problems of industry. There is a divorce between knowledge and practice which is rather alarming.

You may well question whether that has got anything to do with our schools. I think it has. The example I have quoted is a symptom of a much larger problem. It is that, whereas we want 'grown up' youngsters as recruits from the schools, we are not getting them. Again I stress my belief that the situation is improving rather than worsening, but, on the other hand, the need for the right people in industry is greater than ever to-day. This inability to use knowledge is a symptom of lack of 'grown up-ness' and may well arise from an excessive preoccupation with the importance of being able to give the 'right' answers, win a good place in form, earn the appropriate diplomas, and so on, coupled with a corresponding lack of emphasis on the idea that school is the preparation for the transfer from life in the home to life in commerce, industry, or the professions. I must also, in fairness, add that I am alive to the fact that children spend the first five years of their lives in homes and not in schools.

Is it possible for the schools to strive more consciously to help youngsters to the following sort of goals as well as to passing examinations? (i) Sufficient knowledge to know the *sources* of knowledge; (ii) A disciplined approach towards the use of facts; (iii) Sufficient experience of undertaking projects *on their own responsibility* which involve the acquiring and use of knowledge to fit them for a world where there will be no one to tell them how their knowledge can be used; (iv) Sufficient experience of the school as a living community to give them an explicit conception of what working together means; (v) Some experience of carrying authority and responsibility to counterbalance the current overwhelming pattern of subordination to authority and the irresponsibility which so often attaches to that position.

In my school-days one did not attempt to feel or behave in a particularly grown up and responsible manner at *school*; there were other times for this. There we were, they the teachers, and we the pupils; they in authority, often liked but frequently feared, and we who spent a great deal of our time operating a school-boy culture,



the essential features of which were to baffle the teaching staff, to keep out of trouble, to succeed in a quite fierce competitive struggle in the classroom, on the games field, or in some less well defined sphere. I am afraid this description of school is very like the life many of us found later in industry. I do not think that school experience helped my generation to make industry more effective or more satisfying. Is school life still like that?

Many of us in positions of leadership in industry to-day believe that we have as many problems as we do because we have been too exclusively occupied with the technical sciences and have ignored the social sciences and skills. Insofar as any over-simplification of the employers' problem is true, is that not also true of the problem of the school to-day?

Would it endanger academic standards if the schools were to help pupils to realize quite explicitly that school is a place where they imbibe academic knowledge and yet, whilst doing this in the community of the class or school, learn to fit themselves into the very complex society which they will join later? In industry our problems are associated with authority, responsibility, managers, specialists, shop stewards, organization, co-ordination, those who want power, those who shrink from power, those with ambition, those without it: have we not got the counterpart of these things in the schools and would it not be a good thing if, as part of the educational process, we took a look at them as they exist amongst teachers and children at school? It is industry's job, I think, to conduct a real examination of these problems. I do not intend to imply that young people should be bothered at an early age with the full problems of society, but it would help if they gained some realization at school that society does not just run without effort or understanding on the part of its members. These may sound very learned ideas for a child to grasp, but are they not in fact just the things that a child *does* pick up at school?

The question is: shall we make an effort to help youngsters to see society as it is through a process of observing and sharing fully in what takes place in the smaller society of the school itself? Or shall we concentrate on inculcation of factual knowledge alone so that when they leave school the only skill they possess in handling their relations with others and with society as a whole is intuitive and often distorted? It is this continued distortion of values that constitutes our real problem in industry. The schools, if they will broaden their aims, can do a great deal to put this right.

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## 2

**N. D. J. Brack, M.A. (Cantab.), General Manager of Longmans, Green & Co., Ltd., Educational Publishers**

**I**N my office, I am responsible for some eighty men and eighty women, and there are jobs at all levels for all ages. Longmans is an old family business and we like to take our younger employees direct from school. Some boys and girls come to us from the grammar and public schools, but our largest intake, particularly so far as girls are concerned, is from the secondary modern schools. When engaging staff, we like to look ahead, to see that we are getting the right mixture all the time so that, as the years pass, we shall be able to fill vacancies, whenever they occur, from within the staff.

We do not normally want the most brilliant grammar or public school pupils, because the posts requiring their capabilities can probably be more satisfactorily filled by university graduates. In the same way, we do not look for the very best pupils, as far as school work is concerned, from the secondary modern school. It has to be remembered that an employer usually has a preponderance of fairly routine, though not necessarily uninteresting, posts which have to be filled. What we seek, therefore, is the sound average boy or girl. And what we value in them above all else are the right personal qualities, by which I mean adaptability, alertness, application, a capacity for co-operation, friendliness and keenness to learn, in addition, of course, to honesty and trustworthiness. Such qualities are the very foundation of success for young employees. Lacking them, they start with a handicap that it proves extremely difficult to make good, whereas we find we can teach a great deal in the way of general educational competence, if it proves to be necessary, to a young employee who comes to us ready to learn and endowed with sound attitudes.

Educational attainment is important, however. In a Company such as ours, any one individual and his progress is, to the employer, only a one-hundred-and-sixtieth of the whole staff question; to the employee himself, however, his or her career is of one hundred per cent. importance. It is, therefore, necessary to look at the question also from the employee's viewpoint. Here, I would say, the importance of the basic skills is considerable. Desirable personal qualities, if developed in a youngster, will lead his employer to give him every opportunity to work his way up, but the level of the work he will be able to do, and the speed and extent of his promotion, will be influenced by the degree of efficiency he has achieved, and his standard of real education.

As he rises, he will be subjected to increased competition from his better-equipped colleagues. The ideal to be aimed at, therefore, is for each young employee to be encouraged to know himself and to make the most of the qualities he has, at the same time accepting certain limitations, not necessarily of his own making. A sense of perspective, combined with the self-confidence that arises from a satisfactory personal development, will keep a young employee happily striving to better himself within the limits of his capacity.

It is, then, a combination of sound personal development and reasonable educational competence that produces the effective young employee. He is happy in his work, and works well, because he feels that he is getting on as an individual while at the same time being valued by the firm. Where are such young employees to be found? Some years ago, I discovered a secondary modern school which was producing girls who, to an exceptional degree, embodied on leaving the qualities and balance I have mentioned, and it is a fact that, year after year, I turn to this school to fill the greater number of my junior vacancies. These girls are of so consistently good a type that I have often asked myself what is the educational secret which this school seems to have, compared with other similar schools. All I can say is that the difference seems to lie in the quality of life that the school provides and in the excellent human relationships that prevail there. That sounds rather vague no doubt, but I find it difficult to describe more precisely the rather subtle factors involved.

My experience with this school—and watching the progress of its former pupils on our staff—has convinced me that the personnel problems of industry and commerce about which we hear so much these days are very largely an educational problem. Of course young people are bound to vary in their degrees of ability, but I feel sure that if schools—and colleges too—would concentrate upon turning out boys and girls with the qualities I have mentioned as fully developed as possible, then most of the personnel difficulties in industry and commerce would disappear.

## 3

**Valerie Kingston, Assistant Personnel Manager, Vitamins Ltd., Food Products**

**B**OYS and girls join our Company from all types of schools. Those from secondary modern schools may go into the factory, the stores, the despatch department, the ampoule department, and some to the offices. Those from secondary grammar go mostly into the laboratories and the offices. Some may have learned



something of the job they are going to do whilst still at school, but for the most part they are taught the job when they come to us.

Most of these youngsters make a very good attempt at their first job, but we find that they make a much better one if we tell them a few things that most of them do not know about industry, and try to get them to have the right attitude of mind towards their job.

We try to do this in three ways: by Induction Courses, training courses for Joint Consultation, and other courses on a wide variety of subjects.

Induction Courses are held once every three or four weeks; that is all our very low labour turnover will allow; consequently, some of the school leavers have worked for us a few weeks before they are sent on an Induction Course. This is not the ideal arrangement, but it has the advantage of enabling us to see their work before and after the course, and thus getting some measure of its success through supervisors' reports.

Information about our own Company is given at the Induction Courses—but for the most part it is very general, applicable to any job in any industry—the functions of a Works Manager, a Personnel Manager, an Accountant, etc.; the difference between private and public companies; the reason for having a large research station. These are the sort of things we tell them.

We advise them to learn the name and address of the firm—find out the name of the supervisor on the first day—write or telephone the firm when they are sick, for there is no doubt that most of them do not realize that they should do these things.

We find that knowing a little about the law affecting the employer and employee helps them—the advantages and obligations of employment on a weekly basis—the reasons for having to visit the factory doctor, etc.

Apart from these facts we try to give them a few new ideas; by far the most important is making them feel that they matter, although they are starting right at the bottom. We depend mostly on our supervisors to bear out what we say here, but we do offer to run typing classes before office hours and during lunch breaks—to give Studentships for them to attend evening classes, and any other help we can. We try to encourage them to save a little money regularly also: 'A person with a few pounds in the Post Office is to a certain extent independent, and is a better employee for it.'

In training for Joint Consultation, they are taught committee procedure—how to recognize prejudice in oneself and in others—how facts can

be distorted—we use filmstrips and rôle-playing to illustrate points. We run many other small courses for juniors which greatly help in this all-important object of making them feel they matter—courses on simple accountancy; how to dress for work in a factory; how to become a supervisor, etc.

Our courses are a poor substitute for learning at school; they are given by people not trained as teachers, and a lot of facts have to be presented in a short time. They are made necessary at present by the fact that our school leavers come to us for the most part unprepared for their obligations as employees, and with not sufficient information to avail themselves of the facilities we as employers may offer.

#### 4

**K. H. Platt, Chief Personnel and Education Officer,  
The Brush Electrical Engineering Company**

**I**NDUSTRIAL efficiency depends largely upon the most effective utilization of the personnel who work in industry, and people work most effectively when they are doing the type of work for which they are best suited. Progressive employers, therefore, spend considerable time and money to make sure that the individual worker is satisfactorily placed, having in mind his intelligence, aptitudes, interests and temperament. From the very beginning of the young worker's career, responsible members of the staff must study and assess him. School reports, recommendation of Youth Employment Officers, and careful selection procedures enable a tentative estimate to be made when the youth enters industry, but this estimate requires a considerable period of time before it can be confirmed or, if necessary, amended.

The old idea of using boys for odd jobs during their early months in industry has gone by the board. Instead, young entrants are placed in the Company's Training Centre for at least six months when the Apprentice Supervisor and Instructor get to know them thoroughly as individuals. Their aptitudes and abilities can be assessed in the different sections of the Training Centre, for they spend periods in the fitting section, the machining department and on electrical work. The boys have talks from the Instructors about the Company's products and the way in which these products are manufactured. Notebooks are kept and regular reports made on the work done at the Training Centre. In this way the Apprentice Supervisor can make a confident recommendation about future careers, selecting boys for apprenticeship as fitters, electricians,



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machinists, draughtsmen, testers, student engineers and so on.

At this point the young entrant goes into the Works proper. At the Training Centre he has had a basic grounding in certain skills, he has adjusted himself to his new life and fitted himself into a new community ; good qualities have been encouraged, less agreeable ones discouraged. He goes into the Works as an acceptable young industrial citizen, with high standards set for him by competent, sympathetic supervisors. He is, therefore, prepared for the new experiences he will meet in the main Works. In the different shops and offices in which he works he is still under close supervision by the Education Department staff, and the training schemes are flexibly drawn up so that a further period is available to make quite sure that he is being placed in the right work for him as an individual. Thus the Drawing Office Apprentice spends six months in the Drawing Office before completing his workshop training to make sure he really is suited to become a draughtsman. Student Engineers delay a final decision about their future for at least another two years, by which time it is not difficult to decide whether they are fitted to become eventually, designers, development engineers, sales engineers, or to take up a career on the production side.

Modern apprenticeships are designed to ensure smooth development of personality, character and ability, avoiding wherever possible false starts and abrupt changes due to hasty and incorrect decisions at too early a stage.

Reference has been made above to school reports. The writer sometimes wonders if teachers know how much their reports are valued when employers are selecting and initiating the young worker. However useful selection tests may be, the views of responsible people, who have known the boys over several years, form a most helpful guide in placing them. This is just one instance of how close co-operation between teachers and industry can assist both industry and the boys themselves.

Employers require young recruits who possess initiative, vitality and keenness ; they look for ability to co-operate, dependability and breadth of outlook. Production is largely a question of team-work and there is room for people of varied abilities in the team as long as they all work together with a common purpose. The efforts made by teachers, often in difficult circumstances, to develop these desirable qualities in their pupils are valued by employers, who in their turn are prepared to ensure that the good work begun at school is continued through into adult life.



## 5

W. P. Bowden, Education and Training Officer,  
Hoover Ltd.

**I**NDUSTRY recruits its employees over a wide range of the working population, from those leaving school of the 15-18 age group, to young people from 18-25, who may still be potential students, and to the adult craftsman or factory operative who changes jobs to improve his conditions of employment.

The problems of industry in recruiting and retaining employees are similar to those of the schools in that they include those of selection, education and training, but differ in that the age range is wider and the incentives offered for satisfactory work are of a different kind.

The obvious inference is that close and continuous contact between the schools and industry could prove of considerable benefit to both sides.

Selection methods in industry now tend to follow the methods employed by educationists with school children in the use of intelligence and aptitude tests; but just as the junior school record is considered of increasing importance to the educational psychologist, so are the previous school and job histories in industrial selection. It is evident that closer co-operation between headmaster or careers master, and youth employment officer are essential, if the vocational guidance offered to parent and child is to be satisfactory.

Exchanges and visits between staffs of schools and industry need to be made easier. Periods of work by careers masters in industry in the manner of the engineering vacation student, visits by staff of industry to schools to talk on specialist careers, and the return of selected old pupils to school to talk of their jobs, are all valuable.

The educational standards expected by industry from the young people they employ are similar to those expected by any teacher, once the employer knows the type of school attended and the age at leaving school.

In arithmetic, a noticeable weakness among those members, who are aiming to be craftsmen, is the inability to perform readily mental operations such as conversion of fractions to decimals in simple engineering measurements, and the use of such percentages as are necessary to understand wage rates and so forth.

In English the writing of simple letters and reports is needed, but greater still is the need for oral skill. There has been a great increase in the amount of team and committee work, and the schools can assist by encouraging a responsible attitude to the holding of elections for the officers of school clubs, etc. Possibly also a place

can be found for experiments with discussion group techniques.

With the expansion of part-time day courses for general and technical education, it is evident that the private study habit, which is apparently out of fashion in some schools, is very necessary. In fact, if the habit of individual study is not well engrained, then the students attending such courses make little progress and find the later years of the course beyond them.

As far as physical skills are concerned, industry no longer requires so many workers capable of doing heavy work, but rather those with powers of physical concentration who can, for example, carry out consistently the cycle of some small engineering assembly.

The introduction of the child to a range of leisure activities during school life is becoming increasingly valuable. A creative use of leisure becomes the more important as the exercise of creative skill in a craft is now limited to a much smaller group of the working population. The important point is that the teaching or coaching facilities in the art, craft or game, should be such as to stimulate the child to develop one or two interests to a relatively high level, and to ensure that the interest is carried on to give a sense of achievement, so that it will not be dropped as soon as school-days are over.

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# FROM SCHOOL TO WORK—A PROCESS NOT A PROCEDURE

*Harold Bridger, Tavistock Institute of Human Relations, Associate Member of the British Psycho-Analytical Society*

LEAVING school and starting work are two events which only in recent years have received from society any degree of that serious attention which they merit. To cope with immediate problems which the transition from school to work presents, certain institutions such as Careers Masters, Juvenile Employment Officers and the Public Schools Employment Bureau have been developed; these co-operate with parents and potential employers in assisting boys and girls to achieve some measure of satisfactory placement. In a few areas, bodies such as the local Rotary Club or Chamber of Commerce have taken a great interest and provide sources of information and opportunities for consultation which have been of material help. These collaborative efforts towards job finding and placement are concentrated mainly in the few months preceding the leaving event and are supplemented in some cases by a small number of visits to local factories, or talks given at the school by those in certain professions or trades.

Increasingly strong competition between firms for the best recruits in an era of full employment, as well as more progressive policies, have led to induction procedures and better planned apprenticeship and other training schemes following the 'joining' event.

Such changes of procedure, both prior to leaving school and subsequent to joining a place of work, are one indication of the increased awareness in society of its responsibility for ensuring that its members should function as effectively as possible in all aspects of their lives.

The two events which follow so closely on one another and which are accepted by everyone as being so important in the life of the individual boy or girl as a person, and as a member of the community to which he or she belongs, have however not yet been fully perceived as part of a process which urgently deserves thorough investigation and study, and which should be a field for fundamental research.

## **The Involvement of the Adolescent in the Plans for his Future**

The differences in behaviour and attitude

towards the kind of work they want to do which occur in any group of school-leavers, whether at fifteen from secondary modern or later from technical, grammar or public schools, cover a very wide range, from a 'couldn't care less' with little or no effort in job seeking, to a strong, personally determined work-orientation with every effort made to achieve the objective. Between these two lie the bulk of school-leavers with varying degrees of these feelings and sense of purpose. The main characteristics of any person in this group consist of an ambivalence from within himself about 'growing up' and pressures of various kinds from external sources, whether direct or implicit.

The behaviour and attitudes of parents towards the kind of work their children might undertake vary, too, over a different range but not less widely than that of the children themselves. Their ambitions for their children are complex in their motivation and it requires much insight on the part of a parent to help with his knowledge, experience and interest, whilst neither forcing a certain decision nor abdicating responsibility for assisting the boy or girl to make up his or her own mind. Mother and father do not always see eye to eye in these matters, but whatever the circumstances, a positive interest by both, which does not leave the whole process of making a decision to the adolescent with the help of 'outside' agencies alone, is essential. The degree of activity required of the parents naturally depends on the child's needs.

Moving outwards from the immediate family circle there are nearly always people, whether relations or not, who have become figures for whom the adolescent has grown to have regard or dislike, respect or a measure of contempt. Their jobs, opinions or advice are apt to colour the adolescent's choice according to the relationship existing between them, unless modified by other evidence or experience. To a large extent this modifying evidence is supplied not only by what the boy or girl has heard, read or knows about the status of certain kinds of work in the eyes of the general public, but more particularly by what he learns and acquires about the status



system operating in his own locality and into which the various jobs and 'openings' fit. This local status system has a very important bearing on the adolescent's field of choice and eventual decision. Certain difficulties will arise where it is at variance with the system currently held either in a school or family circle. The 'blind alley' job with relatively high pay and the various types of jobs available in the factories, civil service, trades, banks and offices, farms, mines and so on all have their relative place in the local community's assessment of their social value and worth. Twenty or thirty miles away a neighbouring town might well have a very different status system.

For many schools the Juvenile Employment Officer is in effect the careers master; in others, either the headmaster, or a master appointed by him for this extra curricular activity, co-operate with such external agencies as have already been mentioned. The difficulties experienced in their work are manifold but perhaps the hardest task, where it is found possible seriously to attempt it, is that of making the boy or girl not only a full partner in exercising opportunities for making a choice and reaching a decision, but of exploring with him his ideas and interests and the kinds of things he likes and would like to do, even before he or she is provided with 'pegs' on which to hang an impulsive choice based on incorrect assumptions. It is of infinite value that he should not only have the opportunity to explore, with the sympathetic figure of the Employment Officer or careers master, but also that he should be encouraged not to make up his mind quickly. He should further be provided with other sources, in the form of people who are actually working in the kinds of jobs he is considering, of whom he can ask all the 'damn silly questions' he wants to without being 'made to feel small'. Job exploration in a large number of directions, as distinct from job finding and placement, can be made a real adventure and, taken over a period of time, an experience which will contribute to the person's social and emotional development.

### **The Adolescent Phase of Development**

An adolescent will often express a wish for a certain kind of job, and when asked what he thinks the job entails, his answer will indicate not merely an understandable lack of knowledge but much fantasy. Not infrequently it is found that

requests for jobs in the leaving group seem to have the quality of an 'epidemic' and an investigation often shows that the expressed wishes relate not to reality choices on the part of most individuals but to a friendship pattern which it is hoped to preserve after the leaving event. Fantasies of the kind of people with whom one would be working and even more frightening, the fantasy pictures of people such as immediate 'bosses' and superiors at higher levels of authority, are always present in the adolescent's imagination.<sup>1</sup> It is not always easy to get at these fantasies because of the adolescent's natural fear of being exposed to ridicule and misunderstanding. Furthermore he may well want to deny his anxieties and fears and to defend himself against exposure of conscious and unconscious needs and wishes. The case for letting the individual keep these feelings bottled up and unexposed is understandable, were it not for the fact that they can very often mislead, and that what appears to be a firm choice may well be a means of escaping from showing indecision and appearing not 'grown up'.

These and many other situations of this kind are to be expected during the adolescent phase of development, and far from being a hindrance may well offer clues to potentialities as yet untapped by school activities whether inside or outside the classroom. On the other hand the inability to find much contact with the realities of the approaching life outside the school may spell a period of stress and unhappiness for the individual, unless he is fortunate enough to find a job where people are prepared to help him more than a little in the early stages. Something of the problem is dealt with in the discussion with the interviewing agent, or any 'key informant' suggested by him, with whom the adolescent can explore matters. By having the opportunity of matching his fantasies or imagined ideas against the realities offered, the individual can resolve doubts and worries 'off-centre', and such opportunities are essential.

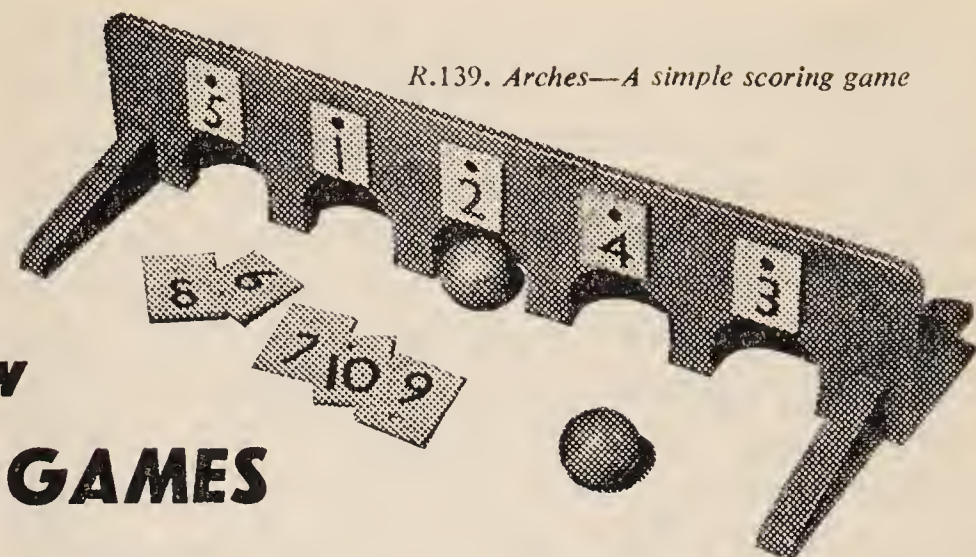
My emphasis on opportunities for exploration, in contrast to job finding and placement, is based on the nature of the individual at the particular point in time of the maturing process. The adolescent of fifteen to seventeen is at a stage

<sup>1</sup> In one group where adolescents were discussing the possibilities of factory work, one boy mentioned quite explicitly that his picture of a foreman was of a 'pair of beetling eyebrows and a stern forbidding look—and he would be a very big man'. He was reassured by the fact that so many others in the group had similar ideas.



when he is leaving the protected environment of school for a totally different way of life. However much is done during the school period to facilitate the change which will be experienced, the school-leaver still has to bridge an emotional gap as well as making a social and geographical change. Everything that schools and staffs are doing to help the adolescent to help himself, rather than doing it for him, is of material benefit. To recognize that the adolescent is a kind of 'displaced person' in the community at large and has reached the stage when he is positively faced with becoming the adult he has wanted to be from the earliest years is, however, only one side of the picture. Less conscious, and less acknowledged by both the adolescent and those living and working with him, are the opposing wishes and urges to remain secure in the dependence of his present or past situation.

The more school, family life and other experience have provided opportunities to work through relationships with others, and test out his fantasies of the external world against its reality, the more ably will the individual cope with change, and the more effective he or she will be to deal with the more radical change of the leaving event. This 'reality testing' is a vital need for children at all stages of their development from earliest times. From babyhood the individual reaches out emotionally as well as physically to express, in any way he can, needs and demands. He takes in as experience the nature of the response received. Conversely he experiences approaches, demands and rewards initiated by other people. The nature of these and his reactions constitute another kind of experience of relationships, which are incorporated with the former set. From achieving the first nucleus of an experienced inner store of relationships, a process has begun which is to be the important instrument in his social and emotional development. At any point in time the accumu-



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lated inner experiences are always being used in further explorations and modified by further experience. In adolescence a stage is reached in the maturation process where the individual is extremely sensitive to the reaction of adults and the external world generally, because he is now so close to finding out whether he can or will really 'make the grade'.

The relevance of this to work and the way of life to which he will be adapting himself is seen in his contact with those helping him on with his job explorations. To assume that the exploration process should be left to the time when the actual job finding is done, namely the last year of school life, is putting a large emotional burden on the individual and too great a professional burden on the agencies who are helping him. Naturally it is not to be expected that the adolescent will be capable of realistically exploring actual jobs before he is ready to do so, but he will be all the more ready and capable if at all stages of school life there have been opportunities for exploring, through group discussion with a sympathetic figure like the careers master or selected 'key informants', ideas about jobs and working life



in different settings. The pooling of information and experience and interchange of ideas and fantasies has a distinct therapeutic as well as an educative effect. As an addition to the usual debating, literary and arts facilities in the extra curricular school activities, such basic exploratory opportunities have immense value far beyond their more apparent purpose. Talks or lectures cannot meet such needs and do not provide occasions where boys and girls find out that others among their fellows have, and have had, similar fantasies to their own, and that the adult conductor of the group discussion is not only not surprised, contemptuous or patronizing but has had such ideas, too. Job-wishes begin very early on—we call it ‘playing’ when the child wants to be an engine driver or nurse, to play shops, doctors, mothers and fathers, collect stamps, compete with marbles, barter one item for another and so on, but all this is children’s ‘work’. In many ways those parents are fortunate whose children can easily appreciate what ‘daddy does’ when he goes to work. In this age of job complexity and specialization, of breaking down of jobs in office and factory, a child cannot always get a recognizable picture relevant to his own stage and level of thinking.

If we treat the ‘job’ as meaning something progressively different throughout earlier years which becomes more coherent as time goes on, we arrive at the concept of a process which can be used for exploring, and enabling the child (and later the adolescent) to explore for himself, what is meant and required of him as he moves towards the school-leaving event and passes beyond the joining event. A field of endeavour and exploration of this nature, where ‘reality testing’ is found by the adolescent to be something done by others like himself and accepted by adults as desirable and not a secret ‘vice’, provides him with just that kind of opportunity to ventilate his fantasies in a natural, open and safe way.

Of course, in different ways adolescents do operate this process for themselves and parents and others help them in it. In varying degrees with the different individuals, varying measures of success are achieved.

The ability to operate and use this process renders more effective the very responsible task of helping him to a true choice when the period of job finding is entered upon. Furthermore, the

boy or girl will be more able to exercise his real desire and need to make his own choices, and will be more competent in reaching a decision.

### **The ‘Joining’ Event and After**

Work-changes in our society tend to be regarded as undesirable and in some way to reflect on the individual, unless they are for ‘betterment’ or for more pay. This social attitude can be very inhibiting to the person entering upon his first job. Employers, for reasons that are understandable but not necessarily valid, regard the possibility of ‘turnover’ as uneconomic, bad for the operation of their business and ‘bad’ for morale. There is perhaps too much direct and indirect pressure both externally and internally on the careers master or mistress and other agencies to achieve, from the beginning, the ‘right’ placement for the adolescent. Research on Labour Turnover being developed at the present time does not confirm that ‘turnover’ is in itself a ‘bad’ thing. The quality and extent of it which affects adversely the lives of members of the community and productivity must be considered differently.

This needs to be borne in mind when dealing with initial job placement. In many ways it would be helpful if adolescents were given the kind of sanction required to go against, if necessary, the early pressures on them to stay put in their first job, if later they realise in some way or other that it was not their ‘cup of tea’. The ones who might need this sanction most are those who might well have been the ones most positive in their original choice and decision.

The advent of National Service, at least for boys, should perhaps in this respect be regarded as a welcome addition. It provides a period between school and National Service where job exploration can be taken a stage further—either by remaining in the same job all the time or by making changes. It is to be hoped that while carrying out his National Service, a young man might be enabled to make still more constructive use of it.

For the achievement of real satisfaction, whether towards an early ceiling in the promotion ladder or progressive movement upwards, whether towards marriage, for the girl in particular, or towards further development in the career or trade mapped out, the process of social and emotional exploration and ‘reality testing’ is continuous and essential.



# YOUTH EMPLOYMENT AND EDUCATION<sup>1</sup>

**G**RADUALLY the conception of the Youth Employment Service as a system which begins to function when schooling ends is giving way to more progressive ideas. It is becoming evident that guidance about employment should be integrated with the school curriculum. To put off a school talk until as near as possible to the date of leaving in order to avoid distraction from studies is at first sight a laudable objective, but it is natural that boys and girls become unsettled as the time for leaving school approaches. It has, therefore, been found better to use this interest to give reality to the syllabus rather than to ignore or to suppress it. In doing so headteachers have found youth employment officers to be helpful allies. School talks (of which there were 716) are mainly given in the last term but one, and adapted to fit into the syllabus of the particular school. In one school a course, of which employment is the theme, has been drafted for leavers during the last year at school. The course covers occupational surveys, descriptions of the physical and educational requirements of certain jobs, visits to factories, film exhibitions and study of careers literature. In all of this the youth employment officer will work closely with the school staff. A number of similar developments with the same objective are reported.

The greatest single development probably has been the use of films for general or specific purposes in vocational guidance and twelve films have been added to the library. Competition for the use of films is keen and despite duplication of some titles very early bookings have to be made in order to have the films required on particular dates.

## Specialist Talks

The period between the school talk and school-leaving interview is increasingly being used in many parts of the County for day and evening meetings when specialist speakers address groups of pupils on particular careers and occupations. In one case a valuable and much appreciated feature at these meetings was the description by apprentices of the work on which they were engaged to those interested in taking up the same kind of work.

## Educational Visits

The number of visits arranged by the service has increased by 59 per cent. to 1,320. The industries visited have included boot and shoe manufacturing, printing and bookbinding, en-

gineering, radio and scientific instrument making, coach building, catering, building, food preparation, laundries, electrical engineering, tailoring, the leather trades, furniture manufacturing, motor vehicle repairing, thermal engineering, dairies, bakeries, departmental stores, dress-making, hospitals, railways, stone masonry, offices, post offices and telephone exchanges. Visits have not been limited to particular areas in which schools are situated, but with the best will in the world it has not been possible to satisfy all requests, particularly in central areas. The repute of city commercial and West End dress-making concerns has attracted requests from all parts of the County. It may be added that visits have not been limited to London pupils; so far as it has been possible to do so requests from schools in the adjoining authorities have been met equally with those from within the County. *Allied to a course of study or project in school*, visits of this kind can be most valuable. They are not designed to show indiscriminate groups of pupils the kind of work they will have to do; still less to assist recruitment for a particular employer or industry. They are educational visits in which a negative vocational interest can be as significant as one which is positive. Grateful acknowledgment is made to the employers who have made the visits possible and to those whose gifts of specimens of work and display material have facilitated the work of the Service.

## School-leaving Interviews

School leavers have been individually interviewed before leaving school in accordance with the Council's Scheme. 25,122 reports on which guidance may be based have been supplied by schools and in addition 7,131 helpful reports have been received from care committees. Attendances of parents at school leavers' interviews have averaged 50 per cent., though on either side of this mean there are wide variations in different areas. It is by no means the case that the poorest attendance is in the less well housed parts of the county. In one inner ring area, for example, 100 per cent. attendance at one school is reported. It should be explained that at this particular school a high degree of co-operation exists and that the youth employment officer had met

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<sup>1</sup> An article promised by a Youth Employment Officer, describing his work in one of the most highly industrialized boroughs of London, was not ready in time for publication. We are therefore substituting, by kind permission of the London County Council, extracts from their second annual report (1950/51) on their Youth Employment Service. The annual number of leavers from 490 schools maintained or assisted by the Council is roughly 35,000. Within the County there is an estimated total of 55,000 employers of young labour.—ED.





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parents beforehand at a meeting of the parent/teacher association. On the other hand, it is fairly common experience for some parents to seek to shelve their responsibilities by the excuse of not wishing to be charged later with having forced unwanted employment on their children.

Environment and tradition play a large part in the ultimate decision on the type of career to be entered. For example, a boy who had completed a secondary grammar school course with the general certificate of education was advised to take up commercial life in an insurance company. The family tradition was in printing, and on insistence by the parents the boy became apprenticed to compositing. There is no doubt that he will become a good compositor, but it is equally true that insurance has lost a good recruit. More often than is wise, there is an inclination to interpret grades of ability at school in terms of immediate earning capacity, and if unsuitable employment is taken up disappointment and disillusionment will follow. Unwillingness to travel on account of the consequent reduction in net income is a consideration, but it is not the only factor against working in unfamiliar surroundings. In the East End of London there are communities where no amount of persuasion will succeed in inducing young

people to go to work outside the area known to them and their families.

The problem of pupils whose parents have undertaken that full time schooling shall be continued beyond the statutory leaving age but who, nevertheless, fail to do so still awaits solution. While no separate figures of so-called 'premature' leavers have been kept, it may be taken that those who have left secondary grammar and technical schools under the age of 16 years are in this category, and to those must be added a considerable number leaving former central schools before completion of their courses. Undoubtedly, the greatest concern is that these pupils have denied themselves the advantage of the places held and they have debarred others from filling them. It is equally regrettable that, except for those whose release from their obligations had been authorized, they have been denied the guidance or

assistance which it is the function of the service to provide. Perhaps the only good point in this melancholy aspect is that in some instances the service has succeeded in convincing the parents of the mistake they contemplated, and in securing the return of pupils for completion of their courses. It is worth repeating that the youth employment service loses no opportunity of urging the completion of school courses.

Just as continued full time schooling is advocated strongly in appropriate cases so also is advice given on the importance of continued education, vocational and non-vocational, at day colleges, junior commercial and technical institutes. The value of membership of recreational institutes and youth clubs is also pointed out, and close co-operation maintained with all these branches of education.

The number of boys and girls who, having completed their courses at former central or secondary grammar and technical schools, have used the bureaux has increased considerably. It will be appreciated that this expansion has occurred while the service of the Ministry in association with the Headmasters' and Headmistresses' Employment Committees has continued to be available. This year has seen the replacement of the general school certificate



examination by the general certificate of education, and keen disappointment was expressed by a number of older leavers who were unable to take the examination owing to the new minimum age regulations. The introduction of the general certificate has emphasized the importance of vocational guidance before the examination year, for a number of cases were met of school leavers having set their minds on particular careers, but having taken an insufficient number of subjects, or the wrong subjects, required for entry or exemption from a preliminary examination. Vocational guidance at the right time would have reduced the likelihood of such disappointment and given the boy or girl time to think about alternative careers if the necessary examination qualification was not attainable.

\* \* \* \*

Frequency of Change

It is the comparatively small group of young workers who do not readily accommodate themselves to the change from school to work who cause most concern. The great disparity between the number of jobs available and the number of young people to fill them, is such that changes of employment by boys and girls present no difficulty to them, and with some the frequency of change bodes ill for any settled condition in adult life. A sample inquiry was made in an attempt to investigate the rate of change and to find the reasons for changing work. The sample was taken in the middle of the Christmas term, 1950, and covered the first twelve boys and first twelve girls re-registered for employment at each bureau on and after a fixed date. In all 220 boys and 206 girls as follows were included.

| Age Range | Number Included | Total Number of Changes | Average Number of Changes | Percentage of Total Number of Changes |
|-----------|-----------------|-------------------------|---------------------------|---------------------------------------|
| Boys—     |                 |                         |                           |                                       |
| 15-16...  | 69              | 128                     | 1.9                       | 14.0                                  |
| 16-17...  | 81              | 290                     | 2.8                       | 31.7                                  |
| 17-18...  | 70              | 496                     | 7.1                       | 54.3                                  |
|           | 220             | 914                     | —                         | 100                                   |
| Girls—    |                 |                         |                           |                                       |
| 15-16...  | 72              | 157                     | 2.2                       | 22.6                                  |
| 16-17...  | 67              | 189                     | 2.8                       | 27.2                                  |
| 17-18...  | 67              | 348                     | 5.1                       | 50.2                                  |
|           | 206             | 694                     | —                         | 100                                   |

Of the 15-16 age group of boys 78 per cent. were changing for the first or second time and the

greatest number of changes was six : of the 16-17 age group 11 had changed more than six times and 2 between sixteen and twenty times : of the 17-18 age group 24 had changed more than six times.

Of the 15-16 age group of girls 67 per cent. were changing for the first or second time and the greatest number of changes was seven : of the 16-17 age group only 1 changed more than seven times and of the 17-18 age group 16 had changed more than seven times.

The reasons given for leaving work were as follows, but it would be unwise to place too much reliance on them since no cross check was made :—

|                                       | Boys | Girls |
|---------------------------------------|------|-------|
| Dissatisfied with prospects ...       | 20   | 11    |
| Bored, or did not like the work ...   | 42   | 51    |
| Work too heavy, too rough or dirty... | 8    | 14    |
| Personal health reasons ...           | 8    | 13    |
| For higher wages ...                  | 15   | 15    |
| Travelling too long or too costly ... | 7    | 5     |
| Did not like the hours ...            | 10   | 5     |
| Shortage of work ...                  | 30   | 21    |
| Firm closed or moved ...              | 3    | 3     |
| Personal relations ...                | 27   | 12    |
| Misconduct ...                        | 16   | 5     |
| Considered unsuitable by employer ... | 11   | 30    |
| Discharged—reason unknown ...         | 6    | 3     |
| Newly arrived in area ...             | 6    | 3     |
| Left own accord—no reason given ...   | 4    | 3     |
| Seamen—waiting for ship ...           | 7    | —     |
| To go hop-picking ...                 | —    | 4     |
| Left for various home reasons ...     | —    | 8     |

Investigation of the reasons in respect of each change revealed that in many cases more than one factor was operating. In some cases the reasons given were not only surprising but they showed a vacillation or casualness due perhaps to the instability of adolescence. In one case the youth employment officer agreed to a boy's request to enter the printing trade. He was recommended to a suitable vacancy but did not start, having found his own job as a folding machine operator. He stayed two months and then reported that he was dissatisfied because he was not learning a trade. He was given another introduction to a good vacancy with prospects of training as a compositor. He refused the job and has since not reported back to the bureau. On the other hand another boy who could not be placed in french polishing, which he selected and for which he was suitable at the time he left school, was placed with a firm learning lens edging and remained there until it was possible to place him in the work he desired.



The investigation revealed the part played by the attraction of high wages. A boy of 15 years 9 months, for example, stayed four months in one job as a learner in cabinet making at £2 4s. a week. He liked it but left for more money as a capstan lathe operator at £3 16s., where he stayed for five months. He found the work boring, and the early morning starting time was not to his liking. He became a van guard for one day only and that was 'too hard'. No amount of persuasion could convince this boy that high wages were not the most important thing in life. A few seemed unable to settle down. One boy who had wanted to enter tailoring was so placed and, at the time

of the enquiry, had already been in five jobs. A more general picture was obtained at one bureau where 462 girls were placed between 1st October, 1949, and Midsummer, 1950. There it was found that 375 were still in their first jobs. Of the 87 who had changed, 62 changed once, 11 twice, 10 three times, 3 four times, and 1 had made six changes. Restlessness accounted for the changes in 15 cases, and the desire for more money in 18; 22 were known to have difficult home backgrounds and it appeared that the largest single factor in job changing lay in the desire for more money, often no doubt influenced by home conditions.

## PERSONALITY ASSESSMENT AND VOCATIONAL GUIDANCE

*Hugh Lyon, Director of the Public Schools Appointments Bureau*

THE functions of the Public Schools Appointments Bureau (and the same is on the whole true of similar activities undertaken by the Universities and by the County representatives of the Ministry of Labour) are twofold: to give advice to and to place in employment the boys and young men who apply to them. Every school which is a full member of the Bureau (at the moment there are 109) receives visits every year from two of the three Bureau officers. At each visit any boy over 16 can ask for a talk (usually of 10 or 15 minutes) to discuss his future. The interviewer has before him (and has generally had an opportunity to study) two forms filled up by the boy himself, one a record of facts and the other a statement of his liking or dislike for various types of occupation; also a form giving confidential information about the boy, contributed by housemaster and/or careers master and/or headmaster. Normally the interview at this stage is for the purpose of giving advice only; and this advice is based on the written evidence of the boy's aptitudes, character and inclination, and on an experienced (if not professional) interviewer's impressions during a short discussion. This should be sufficient to decide whether the peg is round or square, and should lead to advice on the various holes of suitable shape available. It sounds simple enough; but of the eight to twelve candidates for interview which most schools provide, there are usually two or three who are far from easy to advise with confidence. Some are so lacking in quality that it is hard to discover their shape, or indeed to know if they have any shape at all. Others are pathetically wedded to a calling which is beyond their ability or in other ways wholly unsuitable. Others again are clearly being pushed

by their parents in the wrong direction (and there are limits to the criticisms a stranger should make on the opinions of a boy's father). But on the whole the interviewer at this stage has not a serious psychological puzzle to solve; and even a comparative amateur can (with the help of those who have long and intimate knowledge of his client) dissuade, reassure, or urge some course (such as an extra year at school) which headmaster and housemaster have pleaded for in vain. It is strange how boys, and still more their parents, who will not listen to those who have all the general and particular knowledge they could wish for, will meekly accept the verdict of a complete stranger from outside. At any rate, the fact that between them the Bureau officers interviewed over 1,500 boys last year at their schools suggests that these visits are not superfluous. Moreover, the very experience of being interviewed by a stranger may have a bracing effect; and the opportunity to get things off his chest may clarify a boy's outlook wonderfully, quite apart from the value of the advice given.

But the boy in his last year at school, and still more the young man just discharged or about to be discharged from his period of National Service, will probably (unless he is already destined for the University and one of the professions or for a family business) be looking for something more than vocational guidance. He wants a job. This does not alter the nature of the interviewer's problem, but it makes it both more urgent and more difficult. On this side of its work the Bureau is concerned almost exclusively with Industry and Commerce, and the direction of young men to the most suitable firms calls for some knowledge of the firms themselves as well



as for ability to sum up candidates. About the Bureau's co-operation with firms we are not specially concerned here (though interviews with captains of industry present their own problems); it is enough to say that whereas twenty years ago the difficulty was to find jobs for the boys, there are now nothing like enough boys (of reasonably good quality) to satisfy the demands of the growing number of more enlightened employers, who are looking in their better recruits for just those qualities which a last year at a Public School should develop. This is good news for the twenty-year-old, and in one respect it naturally makes the Bureau's work less difficult and more rewarding. But it has not made shrewd appraisal and right direction of candidates any less necessary; on the contrary, when a young man was thankful to get any job at all there was not the same call for careful estimation of his fitness for one post rather than for another.

There are three main factors which an interviewer in an Appointments Bureau has to discover and weigh against each other in any applicant for employment. First of all, there is the candidate's ability, for which there is generally fairly concrete evidence; ability in this context includes qualities both of mind and of character, and of that elusive thing, personality. Secondly, something must be gleaned from record and interview about his general tastes and aptitudes. Is he artistic or creative? Is he good with his hands? Is he technically competent? Has he a lively interest in people?—and so on. Finally, the young man must be encouraged to say what *he* most wants to do—not what his parents wish or intend for him, not the job waiting for him if all else fails.

All this may take time; and an interview of this kind will often last two or three times as long as one aimed at general vocational advice. But the picture emerges, and it then remains for the interviewer to select among the multitude of vacancies available those which seem best to match his man. The main division is between jobs at home and jobs overseas; then come the alternatives of office administration, sales and production, each calling for particular qualities and inclination. Then (but this is a step not revealed to the candidate) there is the decision as to his rating; for, though all firms declare emphatically that they want top level quality only, some of them have room for the second-rate and some have not. Some again have higher standards than others, while in some the opportunities (in the interviewer's judgment) do not give sufficient scope to a really able young man. All these considerations are in his mind as he chooses out those firms to whom he proposes to introduce his client.

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# HOW THE NEEDS OF INDUSTRY INVOLVE THE SCHOOLS

James Hemming, Chairman, E.N.E.F. Education Committee, Author of 'Teach Them to Live,' 'The Teaching of Social Studies in Secondary Schools,' etc.

MY part in this symposium is to consider the implications for education of industry's modern needs. I shall be able to deal with only the more obvious of them since a wide field is involved. We have, I think, first to tackle the fundamental question of whether it is in fact educational for education to seek to satisfy the needs of industry. Having admitted that the whole cultural life of the nation depends for its continuing existence upon the productivity of industry, and that a democracy must be capable of earning its keep, are we sacrificing our education if we modify school courses to suit industry?

Twenty years ago, educationists would have scorned to give this question even a thought. We called education for industrial life 'technical' with sufficient coldness in our tones to show that we did not believe that technical education had anything to do with the true educational purpose of a civilized community—the cultivation of persons. Moreover, at that time, the educationists were right. Industry—so far as the majority of employees was concerned—wanted men's muscles and their unquestioning obedience but not their minds. The hang-over of this attitude is revealed in the foreman quoted by Sir George Schuster, who crushes a young employee by telling him he is not paid to think.

To-day educational antipathy to industry's needs is out of date because the place of industry in our national life is being transformed. It *was* the drudge of our society; it is now one of our representative institutions, and must be accepted as such if we are to keep our values straight. Furthermore, it is now widely understood within industry that people and groups are only fully productive when they are happy; and that happy people are people who feel valued as persons and are consciously involved in what is going on around them. The best representatives of British industry, in fact, are rediscovering human values—not only for their own personnel but for modern society. Hence the interesting current situation, in which industry is turning to education and asking for those very personal qualities of which it was formerly the enemy

and of which education was considered to be the special guardian—breadth of outlook, alertness of mind, social maturity, the humane approach to life, readiness with tongue and pen, and so forth. Since industry is challenging the schools to foster those attributes on which education has always claimed to set most store, we need hardly fear to modify our methods to meet the requirements of modern industry. Rather should we consider the new attitude of industry a refreshing invitation to get on with our proper business.

This leads on to another preliminary question. Since education has always *ostensibly* been aiming at the cultivation of persons, why is it that industrialists—and other persons in strategic positions in society—are complaining about the inadequacy in certain necessary qualities of many young people who have passed through our educational system, not excluding those who have followed a university course? How is it that education has failed to foster its own ideals? The truth seems to be that we have been so busy concentrating on academic standards as the supreme yardstick of educational achievement that we have rather forgotten other important matters. This does not mean that we should make the opposite mistake of under-valuing intellectual achievement. Man's knowledge, including his psychological knowledge, is the product of his intellectual striving. Furthermore, the intellectually able need to extend themselves to the limit in their particular bent. Unless they do, they can be of service neither to education nor to industry. Yet academic standards must not become a vested interest, pushing aside the age-old educational ideal of wholeness. It is this disproportion, not academic study as such, against which education and industry are both struggling to-day.

We see, then, that the needs of modern industry accord closely with the preoccupations of modern teachers. The recent establishment of the University College of North Staffordshire, in order to recapture the old educational ideal in action, is all of a piece with Professor D. R. MacCalman's complaint that medical students



come to him desperately handicapped because 'they do not know anything about themselves, or their fellows, or life'<sup>1</sup> and his consequent modification of medical training to make good this handicap. Industry is becoming more human at the very time when education is seeing that it must be less aloof. Both are showing a wholesome shift towards the re-establishment of social and personal synthesis within our culture. So far so good; but this means that education is faced not by a task of making small changes of method and matter in the schools but by that of a pretty thorough transformation in terms of new insights and new goals.

So much for background. Let us now turn to a more detailed consideration of our problem. As might be expected, in view of the foregoing, we see some striking changes of emphasis in the educational outlook of modern industry. As I have already remarked, the stress before the war was on formal basic skills and technical knowledge. Both are still valued, but the emphasis has now shifted to personal qualities and social capacity. 'Give us the *persons*', modern industrialists are saying to the teachers, 'and we will finish the job.' Another notable shift is that from particular to general knowledge. Specialist knowledge is still, of course, highly valued, but breadth of understanding and awareness are also in demand. No longer do employers look for a recruit armed with his particular parcel of facts or skill, and ready to serve docilely as a cog in the industrial machine; they are much more interested in a young employee in whom there exists keenness and right attitudes—along with an appropriate foundation of knowledge—so that they have someone worth training and ready to be trained. Teachers should realize that a good modern factory is a democratic establishment which depends for its effectiveness upon the quality of participation developed between all its members. Such democracy, moreover, is not a sop to our culture but the established basis of productive efficiency. The modern factory, it follows, needs *persons* in every position.

Industry, it appears, is bedevilled by certain weaknesses in its young personnel that have to be overcome equally in the interests of higher standards of production and higher standards of human happiness.<sup>2</sup> These weaknesses are apathy, self-centredness, narrowness of outlook, rigidity of mind, inability to communicate, and a time-

serving attitude to work. The precise task of the schools, as I see it, is to modify methods and courses in order to exorcise these demons from our culture.

### Apathy

Apathy is not congenital in a healthy young child, but is too often engendered in him by his parents or his teachers. It is the emotional response to a sense of insignificance, partly arising from a lack of confidence in one's capacity to make a personal contribution which can influence events, partly from the accompanying feeling of dissociation from what is going on around you. Self-confidence grows through the repeated experience of doing what you set out to do. The child's day-to-day school experience should, therefore, provide him with goals that he can reach—so long as he strives for them. This means that, in the schools, we have to organize *effort* for the more able and *success* for the less able. There should be no effortless achievement and no hopeless striving if our aim is to banish apathy. Yet both are still commonplaces in our schools because goals are too uniform and courses not sufficiently individual.

A sense of insignificance also arises when decisions which deeply concern you are made over your head. Children need and welcome adult advice, but if schools are to combat apathy and develop self-respect, they must involve children in as many decisions as possible. It is by being faced with the task of choosing that they learn to make sound judgments. Pressure of time, which weighs upon every school these days, tends to increase spoon-feeding rather than to extend 'opportunity for personal choice'. But if banishing apathy were a clearly-seen educational aim, time could be found in all schools for pupils to help plan and conduct the affairs of school life—including part of school work itself. Those schools that already work to this principle reap a magnificent harvest in the mental eagerness of their pupils.

### Self-Centredness

To become truly social is a long process which

<sup>1</sup> See *Home and School*, Autumn, 1951.

<sup>2</sup> In his New Year address to the Conference of Educational Associations at King's College, Mr. Ben Morris gave five requirements 'for the development of responsible individuals in modern society': opportunity for self-discipline; opportunity for fellowship; opportunity for personal choice; opportunity for criticism; and opportunity for service. (See *The New Era*, April, 1952.) These opportunities are all relevant to education for modern industry.



starts in the mother-child relationship and proceeds by stages of broadening identification until maturity is reached. A social outlook cannot be inculcated; it can only be acquired through the experience of feeling personally involved in a happy community life. If adolescents and adults are to become social and co-operative people, we have to see that they are educated in schools that are themselves democratic communities. Yet it still seems to be only a minority of schools that give careful attention to their social organization and the sort of human relationships that arise therefrom. One does not have to look far to find schools where staff-Head conflicts are perennial; where genuine consultation between Head and staff barely exists; where authoritarianism is rife; where docility rather than active participation is the most highly-valued form of pupil behaviour. In an era of transition there is bound to be a time-lag during which some schools continue to live by the social values of a past age. All the same, pupils in schools which are not democratic in their authority structure and social relationships are being seriously *mis*-educated for life in modern industry and modern society. They are likely to leave school with wrong attitudes to others and to authority and a big problem of rehabilitation lies ahead for someone.

If a reasonable degree of social maturity is to be attained before the child leaves school, his experience of social participation should be reasonably consistent throughout his school life. This is both possible and necessary. But at present the educational continuum is so chopped across by abrupt transitions that consistency in this process is barely possible. A child may be precipitated at seven from an infants' school in which social education is highly regarded into a formal junior school which is so busy preparing for the Grammar School Stakes that it has little time for social education. Later there may be another jolt when the child enters secondary school. A certain amount of change is stimulating to a child: all the same, social developments cannot proceed if values and relationships appear to him arbitrary and fluctuating. We need to plan the child's gradually-expanding social experience from school to school in order that his social growth may proceed in an orderly educational way; yet this supremely important issue is as yet getting little consideration. Whereas

we are as a nation becoming increasingly dependent upon the co-operative capacity of our citizens, by a curious omission we do little deliberately to foster its growth in our children. Area consultation on this matter seems indicated.

Strangely enough, the one consistent element in modern education is competitive individualism—something that we could well do without. Personal study has no need to be competitive, and it has a very important part to play in training good habits of work, but care needs to be taken to include plenty of group work in the curriculum. Sir George Schuster points out that the unit in modern industry is not the individual worker but the group. Clearly, then, children need to learn at school the art of working together in lesson time as well as teaming up in recreational pursuits. This is the day-to-day purpose of a proportion of schools only; it should be a universal aim of all schools.

### **Inability to Communicate**

Skill in communication is being ever more highly valued by modern industry. A person, it is now realized, develops through contacts with other persons and a factory is kept in good heart by the exchange of ideas and information between persons. Personal happiness and industrial efficiency, therefore, come to a focus in this skill. This marches exactly with the trend in an increasing number of schools where teaching the three R's has been rescued from isolation and is conducted through the manipulation and exchange of language in the social situations of school and classroom life, as well as through special drill periods. Moreover, in such schools ready speech receives every bit as much attention as writing, and vitality of self-expression is highly regarded. In brief, the school should seem to the child not merely a place where basic skills are taught but one that needs and uses them—and requires him to use them—in carrying on the community life. Pupils educated on this basis have at their command, when they leave school not only the necessary formal skill but also the practical fluency that they need to make a success of *any* situation that is social in character.

Two further points require attention under this head. Factory life often calls for the intelligent reading of precise instructions and the clear formulation in writing of precise facts. Neither is as well-developed as managements would wish.



Even Honours graduates are accused of being careless readers and poor writers of reports. The art of exchanging information simply and clearly is apparently one to which schools should give more attention. Secondly, it appears that, the mathematically-gifted excepted, schooling in mathematics leaves the recipient poorly equipped for understanding and communicating even simple calculations. For example, the clock by which workers check in often records by decimals of an hour. The conversion of the decimal into a fraction of an hour not infrequently defeats otherwise reasonably intelligent workmen. Confusion over percentages in wage-packets is another source of difficulty. Lack of competence in arithmetic—a breakdown in a very necessary sort of communication—seems to be widespread in our society. A thorough revision of teaching methods—and perhaps of content too—seems to be indicated.

### Limitation of Outlook

At all levels in industry to-day—nor indeed only in industry—background knowledge is proving to be inadequate. A good modern factory takes pains to show to every employee where he fits in and why he matters. This can only be done satisfactorily if the worker has a sound general knowledge of the problems and affairs of the modern world. Such knowledge is often found to be sadly lacking. It would seem, then, that schools should give rather less time to political history and rather more to social history; rather less time to teaching about the past, and rather more to orientating their pupils to the present. A little elementary economics—national housekeeping—should be included. So far as industry is concerned, the aim of social studies in schools should be primarily to develop a sense of involvement in the struggles and achievements of mankind and only secondarily to impart a traditional body of facts. I think we can go further and say that *all* people to-day need this broadening sense of involvement whatever their place in life may be. Some schools find that a social studies core to the curriculum provides the best means of achieving this.

Courses designed to provide the child with general background knowledge also give an opportunity to teach him about the rôle of industry in modern society, by direct contact as well as by other means. In an earlier age,

ignorance of agriculture was regarded as a blemish in an educated man; to-day, ignorance of industry should equally be regarded as a blemish, for we should all know something of the mainstay of our culture. Mr. Bridger suggests that the last years of schooling should offer full and practical opportunity for exploring fields of adult work. It will be seen from the London County Council's report to the Ministry of Labour that that Authority is already encouraging this procedure.

### Rigidity of Mind

Industrialists complain that their recruits, whether from university or schools, too often have rigid, self-complacent minds that are closed to new ideas and real-life problems, and consequently seriously limited in their field of thought. Knowledge, they say, is easy to come by in recruits, but ability to apply that knowledge and to relate it to other fields of knowledge are rare. It would appear, then, that we are not paying enough attention to teaching children to think. Thought is promoted by having problems to solve about which the thinker is genuinely interested. A school course that constantly reaches and stimulates the pupils' interests, while involving them in problems and exploratory study through which their curiosity about life can be satisfied, is necessary to foster the child's growing capacity to think. Our aim, then, must be to ensure that as much study as possible is conducted along these lines—that is conducted actively rather than passively. Pioneer work has shown how we may teach children to learn to think as they study, by keeping them probing at the same time as they are imbibing facts.

Perhaps the biggest single stimulus for competence in thinking and flexibility of mind would be the re-design of examinations along the lines suggested by Professor Eric Ashby and others so that the first quality necessary for success is not the ability to reproduce but the capacity to think. Stuffing minds will continue so long as stuffing pays at public examinations upon which high esteem rests. The stuffed mind, however, is not the sort of mind that industry requires to-day.

### A Time-Serving Attitude to Work

Work is a man's social justification. He dissociates it from his own self-esteem at his peril, because real happiness cannot exist apart



from satisfaction in achievement through work. The educational ideal is not only to build up respect for the individual's own work but for all worthy work. To attain it we should give children plenty of experience of enjoying hard work. This is not difficult if we go the right way about it. Children are capable of intense application once they personally value the work they are asked to do. A not uncommon error, even to-day, is to expect children to work hard just because they are told to work hard—a feat of which no adult is capable, let alone a child. We work hard when our efforts have meaning for us. The habit of hard work is, therefore, only to be engendered by involving the child's will and interest in his own education.

Of course, the staff's own attitude to work will considerably influence the pupils of a school. How do the staff regard their own work? Who does the menial work in the school and to what extent does the school community show respect for their contribution? Is manual work valued equally with academic work in the life of the school? Attitudes are quickly caught but often only slowly altered. A school *can* impart the right attitude to work, as Mr. Brack's contribution shows. It is not beyond the powers of the schools completely to rehabilitate the national attitude to work if they will accept the responsibility for doing so.

### Conclusion

In conclusion, I must mention three further issues. One is the obstruction to progress in education imposed by out-of-date yardsticks. Teachers are being pressed to educate their pupils as fully-developed and well-rounded personalities, but their efficiency as teachers is usually still measured by their success as instructors in the traditional content of education. I have mentioned six tasks that teachers are to-day called upon to carry out. If they were assessed *primarily* in terms of their success in doing so, educational advance would be considerably accelerated.

My second point concerns that old bogey, the size of classes. True, we have a national economy crisis on our hands and a 'bulge'. All the same, if we face the *real* facts, we at once see that raising the teacher-pupil ratio should have high priority in the national interest. Nothing would more certainly secure our national triumph over

pressing social and economic problems than a heightened social maturity. But this can be obtained only by providing our children with schools that are themselves socially sound organizations where good human relationships may thrive. Over-crowded schools are inevitably breeding-grounds for the educational evils that industry declares to be so costly. It is surely great folly to imperil national morale at source; but that is precisely what congested education must do.

Finally, I would like to say a word on the relations between the needs of modern industry and the principles of modern education as promoted by the New Education Fellowship throughout the world. One cannot but be struck by the close resemblance between what industry needs and what forward-looking educationists have long been advocating on educational and psychological grounds. This is not, however, really remarkable. Democracy is in a state of transition from tutelage as a political democracy to maturity as a social democracy. The task of education is to produce the right sort of citizens for this infinitely more demanding type of democracy, not people stamped to a pattern, but well-formed persons—self-respecting, competent, broad in outlook, co-operative, flexible, resourceful, alert. Modern industry has come its own way to appreciating the need for such full personal development. This brings it into accord with modern education. Progressive education and progressive industry find themselves moving in the same direction because both are awake to the realities of the times.

Educational priorities, therefore, become plain. The most hopeful partnership for the future of Western civilization is that which is to-day growing between democratic education and democratic industry. Once this becomes the common pattern of our democracy, instead of a comparatively rare source of vitality and flexibility amid much apathy and frustration, we shall indeed be well on the way to a new Elizabethan age. In view of this, the plaintive asking for a purpose for education one hears a good deal of nowadays seems rather out of place. The supreme—and obvious—task is to adjust priorities, methods and the quality of school life so that the personal and social development of our children are given *first* place throughout their education.



# OUR 'CRISIS' SEEN IN TERMS OF HUMAN RELATIONSHIPS

*Adam Curle, Institute of Experimental Psychology, University of Oxford*

IN order to keep some sense of perspective in any discussion of the moral and social crisis of our own society, it is important to remember that people of all epochs have complained of the degeneracy of their age. But this does not lessen our own dilemma, which must be thoroughly understood if we are to know what contributions education may make towards its solution.

There is no point in comparing contemporary figures for crime, juvenile delinquency, divorce, suicide, or alcoholism with those of, say, Victorian England, because, even if they are statistically comparable (which usually they are not) their *meaning* is different. It is debatable whether we have yet learned much from social science, but it has taught us that social facts are quite insignificant unless we take them in their full context, and that crude comparisons of one historical period with another on the basis of isolated symptoms, are dangerously misleading.

I would like to tackle the problem of crisis in a different way. The members of any society which is not virtually static, as are some primitive communities, are always liable to feel in a state of crisis. We learn in childhood to respond in one way or another to our social and human surroundings, and this method of response acquires, by means which are best explored by the psycho-analyst, such an aura of 'rightness' that we later use it, often inappropriately, to meet every imaginable sort of exigency. Now it probably always happens, but very much more so in a swiftly changing society like our own, that the equipment we obtain in infancy loses much of its value by the time we reach maturity. The old order has changed, and however progressive we may like to think we are, part of us will feel insecure and will hark back nostalgically to a past with which it has closer emotional links.

Of course the experiences of individuals are infinitely varied. Some will see change as a threat, others as a challenge, some will adapt themselves while others will retire into the past. But these things may also be considered from a sociological, rather than a psychological, point of view.

One fairly constant and dominating trend of

European society is the breakdown of irrationally held tabus and of the all-comprehending systems of belief which are characteristic of primitive society. The primitive has an infallible set of formulae for solving his social and emotional problems, but on the same altar, he sacrifices any potential intellectual or aesthetic adventure. We, on the other hand, have largely sacrificed emotional security for intellectual discovery and for flexibility of social growth, and our problem is fundamentally due to the fact that we have paid the price of civilization, and have thrown over those former unquestioned standards, values and beliefs, which gave us such emotional security and even moral certainty. There is still a need, probably largely based on childhood experience, for a state of things which we can believe to be permanent, and of values which transcend change. This leads to a continual conflict between the drive away from our accepted base, and the compulsive need—engendered by the universal fear of what is new and unknown—to return to it. Hence, it seems to me, the constant cry that we are degenerate, that we have lost the truth, which accompanies our journey of intellectual and scientific exploration. For every individual, life in a changing society is, in fact, life in a state of crisis. The degree of crisis only corresponds to the degree of the rate of change and to the inherent mutability of the individual concerned.

Of course, for the individual who is made anxious and insecure by the flux of society, there is little consolation in pointing out that what causes him stress probably also provides him with many of the things he most enjoys in life. It is perhaps one of the prime duties of the social scientist and the educationist to help him to tolerate the loss by exploiting the opportunities.

It is of particular importance that our 'crisis' should be seen in terms of human relationships. In primitive society, all formal social and family relationships are organized along traditional lines and one obtains enormous emotional and material support from the kinship and social network of which one forms a part. Nevertheless this organization, which ensures a minimum subsistence, also precludes many types of associa-



tion. For example, one's wife will probably be chosen for one, and even if she is not, one's range of choice will be limited by strict prohibitions. In our society, the danger of loneliness and state-maintained indigence can be off-set by the friendships which we make with people, more because we like them than because they are related to us (or not) in a specific way. Let me give a rather frivolous example of the advantages and disadvantages of both systems. It is easy to see why the relationship between a son- or daughter-in-law and a mother-in-law is always a potentially difficult one. Some Australian aboriginal tribes get over the trouble by ruling that a man must always avoid his mother-in-law, turning his back to her if they should meet accidentally. This prevents friction, but it clearly prevents everything else as well. We, of course, have no such device, and can only let off spleen by laughing at music-hall jokes—except when our liking for our mothers-in-law exceeds the inherent difficulty of the relationship. Thus, while our society is not sufficiently socially stereotyped to protect us against our mothers-in-law, it also allows us to enter with them into a happy relationship of mutual trust and affection.

Clearly one particular danger of our society is that, as moral and social values become less and less formalized, we shall retract into acute anxieties in which we try to formalize our most simple daily doings. An even greater danger may be that whole communities (this may have happened, among other things, in Nazi Germany) try to escape from insoluble emotional problems into a regimented group life with all the trappings of magic and infallibility which typify twentieth century dictatorships. In fact, the more rapid the rate of change, the more people are stretched, so to speak, from the ideas and certainties of their youth, the more their relationships with others are fluid and unformalized, the greater will be the danger of regression, as a glance into any psychiatric clinic will show us.

But at the same time that we become detached from one sort of relationship, we are given the capacity to form another, and it is precisely here that we need guidance to prevent us from falling back on a technique which is out-moded and inappropriate. I have little doubt that a friendship or a marriage which is founded upon mutual affection, respect and freely assumed responsibility, provides more of what the human spirit

needs, both in terms of security and of freedom, than one which is based on habit and tradition. The problem is how to ensure that this sort of relationship predominates.

Many societies before ours have had to face this problem and have been variously successful. We, however, have an advantage in the shape of our universal and relatively intensive education, which none of our predecessors enjoyed.

I do not want to go in detail into the effect which his schooling has—for good or ill—on the emotional development and outlook of a child, but recent research suggests that the first five years may not have the preponderating importance they were once thought to have, and that the next ten are almost as significant. At the moment our schools are only potentially, and often by luck rather than by judgment, builders of the type of personality which can make the most of present society without being damaged by it. We have, I believe, to know very much more than we do about the school as a transitional society between the microcosmic world of the family and the macrocosmic world of society at large, which can reconcile the child to the conflicts between the two, giving him a sense of constructive and comprehended values based less on unquestioned precept than on a warm appreciation of the needs of others. We have in fact, to understand the school as a means of imparting and maintaining mental health in the complete sense of the term, as an agency for distributing the modern skills without which none can feel secure, and as an institution which will support and exemplify the values of freedom, intellectual integrity, unselfish service, responsibility and respect for others.

Our crisis is as recurrent as human evil, and it is as little capable of final solution. In fact to look for infallible panacea is probably the ultimate social heresy. But the efforts which we make towards human understanding, and particularly towards our knowledge and practice of education, in the wider as well as the more specific sense, may enable the conflict between the fear and the love of freedom to remain poised. And by continued work we may enable a few more people to reap full fruits of life and contribute, in their turn, to the sporadic glory of mankind.

There is a further argument to be raised even if, in so doing, I step over the normally accepted empirical boundaries of my academic discipline. I have referred to mental health, to the conditions



which may endanger it with all their social consequences, and to the values which may grow from it. But values do not grow automatically. We are not automatically good—as some neo-Freudians would have us believe—if we are not distorted by the wrong sort of social background. Nor are we automatically happy, creative and unselfish. We only have a greater potentiality for so being, because we are not driven by irrationally imperative emotional needs which blind us to the needs of others. Even so, 'rational' self-interest, with all its powerful biological underpinning, may easily become domineering. To become good, by which I mean to be loving and compassionate and to care little for oneself, requires continuing effort and understanding and not the mere absence of negative conditions. Indeed, I would say that for some potent characters, negative conditions, both inner and outer, may act as a spur.

I believe that the achievement and the maintenance of virtue is a highly individual matter, which ultimately has far more to do with spiritual beliefs, than with the sort of factor to which I have devoted the bulk of this paper. Psycho-social analysis can give us a broad outline of the factors affecting society, and some accuracy in foretelling their outcome, but it tells us practically nothing about the spiritual conflicts, victories and defeats of any one individual. (I might mention in parenthesis that the physicists, as I understand it, though able to predict in terms of larger structures, cannot foretell the movements of the smaller component particles. In the same way, we know approximately how many fatal road accidents will occur this year, but have no idea as to who will be the casualties. In both these instances, inability to predict is not caused

by lack of relevant information, but by an inherent indeterminacy of the material.)

In the sense in which I am speaking, the chance of any single individual to know peace of mind, which I suppose to be the condition towards which most of our psychic efforts are directed, is no greater and no less than it has ever been. The pressure towards relentless and restless self-seeking is a constant of both history and human nature—here the Christian theology of original sin and the Freudian concept of ambivalence coincide—and can be reduced only by a positive drive in the other direction. For this reason, I am certain that all education will in the most final sense fail which, as well as removing the obstacles to intellectual and emotional growth, does not also provide positive values.

By positive values, I do not simply mean that children should be taught, for example, the precept 'love thy neighbour as thyself', but that they should learn it in such a way that they rediscover its meaning continuously in the expanding circumstances of their lives. This is no matter of an 'agreed syllabus' which can only draw initial attention to what has become almost a catch-phrase, but of being continually influenced by people in whose lives the deeper meaning of the saying has become emplaced. Ultimately systems of education are merely the formal framework through which an attitude to humanity becomes manifest. If that attitude is founded on respect, we need not worry about the form, save where the mechanics of instruction are concerned. If it is not, no system will save us from the real crisis, in which society, fuller now of menace than opportunity, lashes our unprotected souls with a conflict and uncertainty to which we can oppose nothing.

### Some Emotional Aspects of Learning. Marjorie L. Hourd. (Heinemann. 6/-).

Once, 'Method' was the thing. Students toiled up and down the Herbartian Steps. One wondered how best to lop or stretch the pupil to the Procrustean beds of ideal systems.

Then the 'child-centred' theorists had a go, only to find that, with the wood they had chopped down, new Procrustean beds had somehow been knocked together, in the shape of more Plans and Methods: Dalton, Activity, Projects, Centres-of-Interest. In all this, the personality of the

## Book Reviews

individual teacher was sometimes overlooked. He might be exhorted to be a saint, a scholar and a psychologist, and cultivate 'a good classroom manner'; but the fact that Higgins, M.A. and Jones, B.Sc. are real people, differing from one another no less than Tom from Dick and Eileen from Mary, is occasionally ignored in the frenzy of theory.

Luckily there are always thinkers who never forget the teacher-as-himself. (For example, in the Education Department of Leicester University College a deliberate attempt is made

to bring to light personality defects ignored during the undergraduate years, when intellectual ability alone seemed to matter, and to enable students to look objectively at their own personalities; a pilot psychological service having been set up to help those who may be appalled at what they see.<sup>1</sup>) Miss Marjorie L. Hourd is one of these thinkers. In her new book she says:

'For some time we have recognized the importance of the teacher-child relationship as a factor in learning,

<sup>1</sup> See *Building a University Psychological Service—the First Three Years*. Dr. Mary Swainson. (Mental Health, Winter, 1951).



but we are only just beginning to understand that if the teacher is to put himself in the right position with children, he must be in contact with the child in himself. This is something quite different from being 'child-like' or being fond of 'children'. Sometimes, in fact, child-study can be a way of avoiding the claims of the child inside, by focussing attention on the child in the classroom. But knowing what it is to be a child, by coming to terms with the child in ourselves, is knowledge of another kind because it involves recognizing the aggressive roots of personality.'

Miss Hourd seems to be saying, all along: *don't be afraid of yourself. Don't retire behind any system or method or manner, but get to know yourself in all your facets, good and bad, light and dark; don't aspire to efficient self-effacement, but come on out from in under there!* (These are not Miss Hourd's own words; the reviewer is guilty of the sin of trying to concoct a 'message'—but one which does, I think, convey an important part of Miss Hourd's meaning.) Her book is a challenging, encouraging and refreshing one. Good teachers will draw new strength from it, and many others who are guiltily aware that they are verging on the bad will find in it a positive way forward.

The book consists of seven essays on the unconscious motivation of learning. Its title may remind one of *Emotion and the Educative Process*, published by the American Council on Education,<sup>1</sup> but its scope and aim are completely different; the one is a weighty scientific treatise of more or less academic psychology, but Miss Hourd's is the book of a poet. It contains no tables or sociometric diagrams but is none the worse for that. The author is occupied with the unconscious tensions and drives implicit in the classroom situation; with what these are, how to use them fruitfully, and why not to be afraid of them. 'I have stressed the importance of so many things we have been taught to avoid: chaos, muddle, conflict, depression, rebellion, in-coherence, phantasy, getting lost, looking for skeletons, and all manner of distressing things.'

This is a very individual book, and it might be objected that much of it applies only to the author herself. But: 'every general idea that the mind entertains contains also a core of individual significance, and in the same way every personal experience holds as part of its meaning what is true for all people.' And: 'less damage would have been done by educational philosophers if they had

realized more clearly how personal their theories were. Plato might not have banished the poet and Madame Montessori the fairy tale if they had known how far their conclusions were derived from their own fears.'

This is a small book. (It is also a cheap one.) But it is one of those most valuable of all books—a suggestive one. The reader will discover that it raises structures in his own mind as he goes for his evening walk.

John Peene Harris

### **The Idiot Teacher. Gerard Holmes. (Faber & Faber. 12/6).**

The main story in this exciting book is of the struggles of E. F. O'Neill from 1918 to 1948 as Headmaster of Prestolee, a Primary Council School which became a Lancashire County School for children from three to fifteen years of age, incorporating Play, Youth and Community Centres. Its chief claim to attention is, however, its exposition of the characters of 'Teddy' O'Neill and of his wife, Bell. One wishes the story of his work had been quietly told by O'Neill himself, for, however carefully one reads it, one cannot be certain that Gerard Holmes ever really understood—much though he loved—O'Neill, his problems, his purposes, his plans, or even his pupils. The 'salesmanship' of the style is unnecessary and often annoying.

O'Neill came to Prestolee from a temporary headship at Knuzden near Blackburn, bringing with him a burning conviction that the best preparation for a well-spent future is a well-spent school life. This last was his only touchstone for all efforts to meet the varied needs of the boys and girls to whom he was dedicated. Prestolee, between Manchester and Bolton, was a 'village' among dark Satanic mills. Amid its squalid surroundings he found a school with a tradition of boredom and bafflement, pedantry and punishment. Timetable and class record books were sacrosanct, and the pedagogy aimed to achieve the maximum effort *by the teachers* to inflict on the pupils frequent doses of 'learning by swallowing'. Many of the scholars were ill-clad and under-fed, from homes where hygiene was hardly known and often impossible.

Holmes served in the school for four years as an assistant master, and for most of that time he lived with the O'Neills. Each of these two men came, often after storms, to recognize, interpret, adopt, and adapt the ideas of the other. Out of their conflicts came the full development of O'Neill's work. With his quite different background of University, Glasgow shipyards,

R.N.V.R. and R.A.F., 'Omes' (as the youngsters call him) knew nothing of the day-to-day working of the state school system. Is he really unaware of the part played by the National Union of Teachers in putting an end to what he calls the 'half-timing system of child labour' or of that body's stand against the 'closed shop'? He was determined to develop an *élite* and was preoccupied with a more traditional conception of *esprit de corps*. His first success came from his idea of assembling a 'Museum'—partly from essential school equipment—solely for the benefit of his own class of ten-year-olds. When this became unmanageable and caused concern to his chief, we see the first example of how the work of these two was complementary. O'Neill ordered that *all* gear should be assembled for general use in the Hall. This 'Lending Department' became the most far-reaching social and educational tool as yet devised in the school.

*What Is and What Might Be* (1911) had been among O'Neill's earliest inspirations, so the testimony of its author, Edmond Holmes, ex-Chief Inspector of the Board of Education, is worth quoting. Having seen the work at Prestolee, he could say: 'Mr. O'Neill has had effective charge of his new school for only eight months. What he has accomplished borders on the miraculous—before he took charge it was of the orthodox conventional type—an entirely new school has come into being. No one in England knows better than I do what learning by swallowing means. I inspected elementary schools for nearly six years; during that time learning by doing was the very rare exception. The children sat in blocks called classes and opened their mouths like so many fledglings at the word of command. The teacher then dropped into their mouths pellets of information—rules, definitions, names, dates, tables, formulae and the like. These pellets were either semi-digested or indigestible, the result being that the fledglings made poor growth and seldom found their wings. The child is at best learning the one thing and very little else. But the child learning by doing is learning many things besides—to desire, to purpose, to place, to initiate, to execute, to profit by experience, to think, to reason, to judge, to co-operate with others, to work for a common end, to feel the glow of comradeship.'

Gerard Holmes, his nephew, gives in *The Idiot Teacher* less than he might have done to inspire or help in the varied school situations of our time, but this is a book to be read critically and thought about constructively.

Ernest L. Fereday

<sup>1</sup> Washington, 1938.



# Directory of Schools

## BADMINTON SCHOOL

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A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

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Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

Fees : £150-£180 PER ANNUM

Headmaster : J. M. AITKENHEAD, M.A. (Hons.), Ed.B.

## BEDALES SCHOOL

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Headmaster : H. B. JACKS, M.A. (Oxon.)

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Headmaster : KENNETH KEAST, M.A.

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# THE NEW ERA

IN HOME AND SCHOOL

## READINESS TO ENTER NURSERY SCHOOL<sup>1</sup>

E. M. Mason

IT is by no means easy for a mother or teacher to decide whether a particular child is ready to enter nursery school, as the situation is often complicated by extraneous needs or difficulties. Even where the mother is not obliged, by economic and social factors, to go out to work, she may find her child's dependency on her a problem; she complains he will not let her out of his sight; or she may find him hard to manage, and for these reasons may wish him to enter the Nursery School. The teacher often accepts such a child, in order to relieve the tension at home, or because she feels he ought to be independent at his age, or would be better managed and happier in school. In her anxiety to help, she may easily overlook the signs that a child is not yet ready for separation from his mother, or for life in a community of children.

### Love and Bodily Care

The unique quality of a young child's relationship with his mother lies in the fact that it is rooted in her bodily care of him. On the basis of the pleasure he finds in this, he makes his first movement towards a relationship with the world outside himself, and in the development of his love for his mother he lays the foundation of all later loves. Before she is a person to him, the mother is to the baby the sum of his experiences in feeding, bathing, and changing or toilet training. Later, she becomes his mother, loved at first because she satisfies his bodily needs. 'What is a mother?' met with the typical response from Bill, at four years, 'A thing what takes care of you', and this association between Mother and physical care is often seen in other ways in the Nursery School. A newcomer, apparently happily settled, cries suddenly at dinner time, sleep time, or on going to the lavatory; these are occasions which recall Mother most vividly, and make the child aware of her absence. Sometimes with older children, uprooted from their homes in early

years, a relationship can be established for the first time by touching off these springs of earliest affection. Once, in a Children's Home, I watched a group of boys and girls, of ten to fifteen years, coming to life. After a period of neglect, they came into the care of Houseparents who were, apparently, not concerned with their hostility and indifference, their swearing and stealing. They were concerned instead with improving their bodily condition; altering clothes to fit, giving special diets, taking time over bathing, and nursing those who were caught in an epidemic. Each child was given individual bodily care according to his needs, and the staff was astonished at the changes in their behaviour and appearance. 'I thought Jim was ugly', said one, 'but he is really good-looking.'

The development of certain skills and abilities is closely associated with this linking of bodily care and love. The delight of a young mother in her baby's first steps and in his first attempts at speech is matched by his delighted response. He shows off to her; he walks in answer to her encouragement; he learns to talk, for she is someone worth talking to. He gradually controls his urge to wet and soil anywhere and at any time, for the pleasure of gaining her approval. He not only develops new skills in response to her appreciation, but he begins to accept his mother's values and so to adopt socially acceptable behaviour.

If the child's need for his mother's bodily care is satisfied, without over-indulgence, it slowly gives way to a less demanding attitude and to independence, and material love changes to real love. His world extends to include the whole family; he at first tolerates his brothers and sisters and

<sup>1</sup> Experience has proved that the Nursery School has great value as an extension of the home. The point, however, at which a child is ready for this extension is a question worth considering. Light has been thrown on it by investigations into the development of children in institutions, which emphasize the importance of individual mothering in early years.—Bowlby: *Maternal Care and Mental Health*; Burlingham and Freud: *Infants without Families*.



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then loves them, through identification with his parents, to whom they belong. For some time longer he needs his mother near at hand, in order to feel safe, and cannot maintain his habits of cleanliness and social behaviour in her absence for long.

### Skills He Needs Before He Leaves Home

By two-and-a-half years, some children are sufficiently confident to leave home for part of the day, but many do not reach this stage until they are three years old. This is the point at which a child is ready to start Nursery School attendance. He can talk enough to make himself understood, and his toilet habits are sufficiently well-established for him to make his wants known to grown-ups other than his mother. He is secure in the feeling of being safely attached to one special person at home, and his memory has developed so that he knows that when his mother leaves him she will return. On this basis, he is ready to enter the new world of his contemporaries, and his increasing desire for activity, experimentation and companionship makes the Nursery School a place of delightful and interest-

ing possibilities for trying out newly acquired skills, for exploration and for play.

It is important that each child should be allowed to live through the phase of close dependency on his mother at his own pace. He should not enter Nursery School if he shows backwardness in the development of speech or of toilet training, as these abilities are so closely associated with his relationship to her. Nor should he attend if he shows marked and persistent anxiety in his mother's absence. Attempts at speeding up independence usually result in retardation of development, or even in a slipping back. Joan, at two years nine months, cried almost persistently for several weeks after admission to the Nursery School; she clung to her elder brother, made no attempt to play, and started wetting herself. When her mother was seen, she said she could not understand the child's behaviour; she had never fussed over her and had brought her up to be independent from babyhood.

### Feeding Difficulties

Although feeding is essentially a part of the early love relationship with the mother, before a child can become a 'good eater' love of mother and love of food must be dissociated. Unless this happens, he will not be interested in food for its own sake, and any disturbance in his relationship to his mother will be liable to be reflected in a disturbance of eating. Sometimes a mother unconsciously provokes gross feeding difficulties in her child by pressing him to eat, and by showing disappointment and anxiety if he refuses the food she has prepared for him. Such behaviour on the part of a mother serves to strengthen the association between her and food in the child's mind. This situation can be helped considerably by admission to the Nursery School, in the case of a younger child, providing he is no longer dependent on his mother in other ways. By making meals a time of enjoyment in the company of other children, unspoiled by injunctions to 'sit still, stop messing and get on', by long periods of waiting to be served, or by over-insistence on table manners, eating becomes pleasant. Children of two-and-a-half to three years can display their new achievements in managing spoons, forks and glasses, and in carrying their own plates from the table at the end of a course. Greater freedom of movement in every way can be given at Nursery School meals than is possible at home, since there



is more space, and time is regulated by the children's needs. In this atmosphere the difficult feeder begins to eat because he is hungry, and not in response to his emotions. While he is being helped in this way, his mother may need a considerable amount of support from the Nursery School Teacher. Because she herself associates loving her child and feeding her child, she may find it hard to let him have meals away from her, and still harder to believe that he is really eating enough in her absence. One mother expressed something of her underlying fear, when she said, laughingly, but with meaning, 'I see you are stealing our children's affections', after watching the teacher serve dinner. This general loosening of the early associations of food is not likely without psychological treatment to resolve feeding-disturbances in older children, though attendance at Nursery School can relieve tension at home over the situation, to some extent.

### **Distress at Leaving Mother**

In spite of their readiness for Nursery School attendance, many children show distress on saying good-bye to Mother. This may first occur some days after entry, and may persist for several mornings. Many teachers wisely forestall these upsets by a policy of gradualness in making the break with home. A mother is encouraged to bring her child for a short time each day and to stay with him. When the unfamiliar has become familiar, she leaves him for increasingly long periods, until he spends the day happily in the Nursery School. This does not disturb the play-room unduly, if new children are admitted a few at a time, and not all together at the beginning of term. This gradual introduction has a double merit; it saves children from the shock of sudden parting, which has been found to be the most disturbing factor in separation from the mother; and it establishes understanding and co-operation between parents and teachers. Partings may have to be eased and anxieties soothed anew after any period of absence from the Nursery School. Difficulties are particularly likely to arise after a child's illness, since the physical attention of his mother, or separation from her in hospital, may reawaken the dependency and possessiveness of infancy.

### **Recurring Distress and the Three-year-old**

Some children show a recurrence of resistance

#### ANNOUNCEMENT

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to leaving home, and a fear of mixing with other children, in their fourth year. This may even happen in the case of a child who has been coming to the Nursery School happily for months. These anxieties do not originate in an upset at school, as some teachers fear, but are part of the inevitable conflict which arises at this time around a child's relationship with his parents. With the mother's co-operation, the objection to coming to school can be overcome, and attendance becomes a stabilizing factor throughout this stormy period of development. Emotions such as hostility, resentment and jealousy are displaced from the family and expressed more easily towards people in the Nursery School, who are less vitally concerned with the child and less important to him, and in this way feelings of guilt and anxiety are decreased. Temper tantrums and other difficulties of behaviour, common to this stage of life, are better dealt with by the teacher, who can be more objective than the mother, as she is not emotionally involved. Freedom from the strain of constant companionship keeps the relationship between the mother and her child relatively stable, while in the enlarging of his circle and



facilities for all manner of play, feelings become less intense and more manageable.

Although the Nursery School is an invaluable extension of the home for children of this age, it is neither wise nor easy to admit a child while he is at the height of his difficulties with his parents. Unfortunately, it is at this time that many mothers seek admission for their children, as they have become unmanageable at home. If behaviour disturbances are very marked, psychological help, rather than Nursery School attendance, should be suggested by the teacher. When a child's anxiety is not extreme, however, transition from home can be made smoothly, even at this stage of development, if the mother and teacher co-operate by preparing carefully for entry to the Nursery School. Hearing about the activities and play materials from his mother, meeting the teacher at his home, and visiting the school once or twice, makes the idea attractive to the child. It is on this personal co-operation with the parents that much of the value of a teacher's work depends. A mother often feels inadequate, when, disturbed by her child's fears and hostilities, she finds him difficult to manage at home, whilst at school he is controlled in his behaviour. She can be helped a great deal by the teacher's appreciation of the fact that this difference is not due to more skilful handling at school but to the difference in the child's response. Because his relationship with his mother has its beginnings in bodily and primitive needs, his demands on her are greedy and insatiable and have to suffer constant frustration from her as he grows older. In addition, his mother responds instinctively to his demands, whereas the teacher is free to consider the whole of his development and its needs.

### Family Crises

Appeals for the immediate admission of children to the Nursery School are frequently made in times of crisis in the family, such as the illness of the mother or of another child, or the birth of a baby. It is most undesirable that the strain of adjusting to a large and unfamiliar community should coincide with such an emotional upheaval. Far from distracting him from the upset at home, this change increases a child's confusion and anxiety. He has been sent away because he has been naughty, he may think, or because his mother no longer loves him, but loves only the

sick brother or the new baby. It is really wiser, if possible, to arrange for him to stay with friends or relations with whom he is very familiar and who will treat him with indulgence at this time of stress. When admission to the Nursery is sought on the grounds that the mother is expecting another baby and the older child is sufficiently confident to leave her, entry should be arranged within the first weeks of pregnancy. If he is settled happily to Nursery School life before the new arrival at home, his disturbance is likely to be decreased by the security of new interests, activities and companions outside the family circle.

### Mothers, Teachers and Child Therapists

By exercising care over the point of development at which a child enters Nursery School, and by avoiding a sudden break with home, especially in times of stress, the two aspects of life become an integrated and satisfying whole, grounded in individual mothering in the first years. There is an increasing realization among those who work with children, of their need for affection and security. Affection avails little, however, if it is not expressed in the form that has meaning for the child, and so can be accepted by him, at his particular stage of development. In early childhood, love is conveyed by specific bodily care from one person. This is obviously most easily and naturally given by the mother. Children between nine months and two-and-a-half to three years in Day Nurseries often present a marked contrast to those of three to five years, who play happily in groups; unless they have a considerable amount of individual care and attention to make up for the daily separation from the mother, they tend to be lacking in facial expression and social response and to look lost.

Mothers often need reassurance and help in appreciating the significance of their relationship with their young children, in dealing with their problems of growth, and in deciding when they are ready for wider activities than home can provide. The ideal focus for such parent guidance lies in the Nursery School, with its close connections with children and with families. If such an advisory service were set up through the co-operation of Child Therapists and Nursery Teachers, the Nursery School would be even more valuable as an extension of the home than it is at present.



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# JUNK PLAYGROUND IN DENMARK

Agnete Vestereg



*First Attempts at Bricklaying*

WE all have happy memories of the games we used to play as children: hide and seek, ball games, hopscotch, skipping, 'Mothers and Fathers', soldiers and pirates. The place may have been an old, neglected garden, a field on the outskirts of the town, or a yard where tradesmen left their empty boxes, barrels and cans. Perhaps it was a loft, a cellar—but no matter, we had found a place to talk, plan, and play together. Not much was required to create the setting for this fellowship; old boxes, planks and household articles were piled up and shaped so that we felt the room close around us. The stump of a candle was lit, and we saw our playmates sitting around its glowing flame. Here was the safety and security that gave power to words and fulfilment to plans, and here we had a feeling of something we could do, something we *would* do.

We may think that children no longer play like that—*can* no longer play like that; except perhaps in the country.

But in the towns, where every bit of land is put to industrial or commercial use, where every patch of green is protected or enclosed, where streams and hollows are filled in, cultivated and built on—how can children in our days enjoy healthy and natural play? The question of facilities for children to play is a pressing one indeed.

But more is done for children now than used to be done, it may be objected. Yes, but that is

one of the chief faults—the things are *done*. Town children move about in a world full of the marvels of technical science. They may see and be impressed by things; but they long also to take possession of them, to have them in their hands, to make something themselves, to create and re-create.

Many towns have tried to meet this natural need of children to play by making playgrounds. In Copenhagen, many playgrounds have been laid out on the large housing estates. But experience shows that the children grow tired of them when they have reached a certain age.

Mr. C. T. Sørensen, a landscape gardener who has laid out many Copenhagen playgrounds, had observed during his work that the children stole on to the building sites and had grand games with the many objects lying about. It gave him an idea for a new kind of playground. In 1931 he suggested laying out a site where the children could create their own form of playground using old building material and other junk.

On the initiative of the Workers' Co-operative Housing Association, a junk playground was laid out in Copenhagen in 1943. It is a grass site of 7,000 square yards, surrounded by a six-foot earthen bank planted with wild roses, forming both a hedge and a windscreen. The playground is open for seven months in the summer season (April-November), from ten till six. Children who belong to the housing association may play there without having to join any club and without payment; the costs are covered by a very small addition to the rent. A club leader was placed in charge of the playground to help the children when they needed help.

The junk playground was opened at a difficult time. It was in the middle of the war and Denmark was occupied. Restrictions and prohibitions dominated everything, and it was not easy to get the materials on which the very existence of the idea depended. The difficulties of starting were many and great; but the playground lived. Now it is visited daily by two hundred children, on an average.

In order to approach most nearly to the ideal children's playground, everything which may



serve to remind the children of authority is excluded. They are not subject to direct education, there is no compulsion, and they talk to me as they talk to their playmates, freely and easily, about defeats and victories, about plans and aims. They are free to criticize the playground and suggest improvements. If the criticism is justified, we talk about what can be done to remedy the defect. We lay plans and try to realize them. Gradually the children have come to feel that I respect their opinions; this gives them a feeling of assurance and ease and they can give themselves up fully to their play. They love to dig caves and build houses, make fireplaces and light bonfires. They will go on with this play year after year. It is amazing to see what the rather older children can make, as a result of the experience gained. They may devise a new roof construction or make their caves deeper, furnish them, put fences around them, decorate them with flowers, build fireplaces so that food can be cooked in them. They are allowed to keep their houses and caves as their property for as long as they play with them. If they abandon them, they are removed; but I never have to do it. The children are helpful, and are always ready to give a helping hand on 'demolitions'; there is then a chance of a little fresh material coming to light.

The children are keenly interested in everything which concerns the playground, and the big boys retain an interest in it right up to adolescence. With their help it is possible to carry out big jobs of a collective character. The smaller children not only see how things are made, but are active partners, and valuable co-operation develops between the small children and the bigger ones.

Work with soil and with materials is only a part of the children's life in the playground. When this need has been met, there grows in them a desire for something else, which they cannot always account for. But it is my experience that unless the children have in the playground an opportunity of continually adding to their activities, they will lose interest and go elsewhere. They can, therefore, borrow toys, balls, stilts,



*Getting Dinner Ready*

ring games, jigsaw puzzles, quoits and ping-pong sets besides being able at any time to play with boxes, barrels, tree-roots and much else necessary for imaginative games. In the shelter to which they can go when it is wet they can also, in a very simple way, occupy themselves in drawing, painting and modelling, and anything else they may think of when inspiring material is in their hands.

This side of the work had always made us feel the need of a building—a workshop. The development of the playground, material and human, led the children and young people to suggest that we should ourselves build the accommodation we lacked. In August, 1949, we made a start on the



*Clearing a Site*



preparatory work. Money was needed—and obtained by a paper salvage collection in the neighbourhood, by a party we arranged, and by wood that we sawed and chopped and sold for firewood. By October, three months later, the workshop was nearly finished; it is 18 feet by 12 feet and very well and substantially built.

The children like the junk playground, and their parents, who understand a child's need of activity, dress them accordingly. Parents who fail to appreciate the playground's justification and its importance to the child forbid their children to go there.

Some mothers are dubious about letting children play in the self-made caves and houses; they fear they might collapse or that the children might have an accident when playing with fire. In a case like this I show the mother the playground and her child's house or cave and, assisted by the children, explain to her how they are built. The mother sees that the children are not only proud to show their creations, but are also conscious of responsibility. They show her how thick are the beams which bear the roof, and how sensibly they behave about fire. In most cases parents are reassured.

## THE CHILD-ADULT RELATIONSHIP AND EDUCATIONAL RESEARCH

*A Montessorian*

**T**HAT certain relationships must be called 'functional' has been known for a long time, because it often happens that when one quantity changes, another changes also, and the equations used in algebra were devised to give expression to this.

But there are also functional relationships in quite another field, for some entities depend upon others for their very existence; they are parts of the same biological unit, and if either part ceases to exist, the unit ceases to exist. The shepherd and his dog is such a unit, or an army consisting of officers and troops. Whenever individuals are bound together for a purpose, there exist between them inescapable relationships which are inherent in the unit; which make it work. These relationships are quite different from those of comparison, as when we say, 'These two men are alike or different.' They are functional, and in a sense more real than comparative relationships. When a magnet attracts a piece of iron it is in functional relationship with it, and this is something very different from the purely conceptual relationship which states that one of them is heavier than the other.

Great light is thrown upon human affairs by studies of the relationships which bind individuals together in this way, because the greater part of human behaviour is not dictated solely by individuals, but by the behaviour of groups in which the group is the operational unit. The fact that most individuals belong to a number of such groups; for example, a child to his family, his school, the team within the school, his church, his scout patrol, his nation, merely complicates the picture without changing it, while it shows at once how much in human conduct derives not from immediate stimuli but from a complex and often difficult balancing between rival group-claims.

The functional relationships within a group could perhaps be called 'ties'. The ties between ourselves and casual acquaintances are remote and easily broken; but those which bind the members of a family, the child to his teacher or the soldier to his colonel, can be broken only under penalty. These are the heavy ties; those which can make or break a disposition, fill a heart with frustration and bitterness, or open it to ecstasy and joy. These are the ties that mostly

### DR. MARIA MONTESSORI (1870-1952)

In Dr. Montessori we have lost one of the few great pioneers in educational research and practice. She passed away in great peace. She was staying at the seaside with friends and members of her family and had enjoyed walking on the beach, sketching, and laughing—her usual brilliant self. On the day of her death she elected not to get up but had her bed moved to where she could see the sunshine on the sea, and she spoke of death, saying she would like to slip away suddenly without any fuss. In the afternoon she complained of a headache and asked for a towel soaked in water, but became unconscious before it could be brought, and died a few moments afterwards.

The funeral took place at Noordwijk-on-Sea, with a full Catholic mass; a Requiem Mass was said at Westminster Cathedral on Saturday, 17th May, and a Memorial Service was held at St. Bartholomew-the-Great on Wednesday, 21st May.



affect mental health, from which, indeed, it can hardly divorce itself, simply because the ties themselves cannot be eliminated. When a stranger offends us, we can walk away and so protect ourselves. But when someone to whom we are tied proceeds to make life intolerable to us, then it is true that if we are strong enough we may survive, but no one need expect us to burgeon, or to show forth the higher powers that are in us. If we are weak, we become deranged, violent, vindictive, mentally unstable, prone to tears, depression, unmeaning laughter.

It becomes clear, therefore, that whenever such a tie as this exists, the tie itself can have a healthy or an unhealthy form. Although unbreakable, the tie can be distorted and if it can be distorted it can be put straight again, or remain undistorted. In other words, we have the concept of the normalized, or rectified, functional relationship.

This corresponds to experience, because in every walk of life we know that the same functional relationship can be found in healthy and unhealthy forms. We speak of happy and unhappy homes; sailors speak of an unhappy ship. This means there are happy ships; and if we examine into these unhappy groups we shall find that what has gone wrong is not the individual units but the relationship between them. A happy home does not mean that every member of it is well, or even happy. One of them may be very ill indeed, or very miserable owing to some misfortune not connected with the home; and yet the home is happy. In another home, everyone may be bursting with physical health and suffering no personal misfortune, yet all are depressed and come to life only outside the home.

To give functional relationships previously twisted (and the twist ingrained in habit) a totally new form, is not easy. Suitable people, people with a special vocation, have first to be trained, and for this reason the work is most easily started in some institution. For in an institution—say, a school, a hospital, a college—one can keep the successful members of staff and dismiss the others. And in working to establish the correct form of relationship, one learns more and more about it, becomes more and more sensible of what it is.

An excellent example of the experimental determination of correct functional relationships

occurred in Montessori's first experiments (1907-8) in the 'asili d'infanzia'—what we should call Nursery Schools in the slums of Rome. A medical woman of exceptional scientific ability (her great text-book on *Pedagogical Anthropology* had already proved that) her intention was merely to use the school as a place for studying child-development. Children of pre-school age were considered too young to teach, so the teachers were replaced by 'directresses', and her first concern was the training of these to take a delight in observing child-behaviour. But to see this behaviour properly, it had to be freed, so there came into existence a child-adult relationship of functional type in which freedom was permitted *without abandonment*. This last was most important, for the little child does not feel free when abandoned; he feels terrified. With an adult present, he feels protected, and only then can he live. And it is not only that the protective adult saves him from positive dangers, fending off, for example, the teasers and the bullies, but she also takes on her own shoulders, for the time being, the responsibility of deciding between right and wrong, between wholesome and harmful, and this again releases him from an anxiety he would otherwise feel. Later, of course, and little by little, he comes to understand, and to accept, his own share of this common burden; but at first, like so much else, it has to be done for him, and his instinctive life at this period is so fashioned (or so it seems) that he senses quickly and adopts as his own any genuine concern of the adult about these things.<sup>1</sup>

How the effect of this on child-behaviour became reflected in the children's homes, so that these little schools became beacons of light in neighbourhoods of unspeakable degradation, is now a part of educational history. It was this—almost as much as the class-room changes—that caused the world-wide Montessori *furore* of those days. Yet this interaction with home life (which the directresses were taught how to foster in indirect and tactful fashion) could have been foreseen, since whenever a functional relationship is improved in its form, the benefits are mutual, both sides feel a release from strain.

<sup>1</sup> This is one aspect of the 'appetitive phase' or 'sensitive period' in which he then is, and—as we now know—it gives way later to other appetitive phases in which the instinctive components seem to be different. See *The Secret of Childhood* by Montessori, *The Peckham Experiment* by Innes Pearce, *The Innumerable Instincts of Man* by Claremont.



But the point I am here stressing is that, so long as the child is a dependent being, one cannot free him from strains merely by severing the link with his attendant adult; one can only do so by transforming it. Three things follow which are of utmost importance in educational research. One is that no little child can be observed reliably except in functional relationship with his guardian adult; he is one of the partners in a biological unit, and both have to be observed, just as the naturalist wanting to observe cygnets must also observe the mother swan. The second is that the functional relationship at work must be correct; an attitude of aloofness amounting to neglect causes abnormal behaviour just as surely as a habit of tyrannical and arbitrary interference. Between these extremes, there does lie some kind of norm, with clear rules for its guidance, and a scientist had to find and operate that norm before valid educational research could truly begin. Thirdly, all educational research must start with the youngest children, for psychic deviations beginning in infancy invalidate all that follows.

Small wonder that pedagogical science has remained for so long empirical, for only in these days is it beginning to find its feet. Small wonder is it, too, that children, when respected as well as protected, begin to blossom. Activities come to light which are really normal, but so unusual as to be, when seen for the first time, wholly surprising. The noise and disorder which we used to cow into submission at least for some parts of the day, are replaced by a constant serenity and peace; hasty, ill-considered actions vanish before the growing habit of care and perseverance; instead of fluctuating interests (held by William James to be natural at four years old) we see long spells of concentrated work; while—most surprising of all—in the place of frequent changes of occupation, there has arrived repetition, repetition of the same exercise (practice, it is, really) going to incredible lengths, just as when a tennis player thumps a ball against a wall, or a pianist plays scales, for hours on end.

I once narrated to a well-known child-analyst of the Freudian school how children I had watched for months quite commonly traced over with their finger-tips Montessori's sand-paper letters of the alphabet twenty or thirty times at a sitting, and she replied, 'Obviously obsessive!' But these actions have nothing in common with obsessive actions, which are seldom useful and

do not come to a natural end, as these do, when a certain degree of skill has been acquired.

Many another 'pedagogical surprise' has followed those first ones of the 'Children's Houses' in the Roman slums. In the Dutch Montessori schools, of which there are now many, children can to-day be seen spontaneously at work up to twelve and thirteen years of age. No one could have guessed what they would be doing. Not only are they always busy, either learning or creating, but they decorate every piece of work. Every written exercise has little designs worked on the corners; on every child's table there stands a plant. I saw a girl of thirteen drawing and working sums simultaneously. I asked the teacher why, and she said, 'She finds it helpful to do first a little of one and then a little of the other!' In the same way, Julius Caesar is said to have dictated several letters at once.

The time has surely come to declare ruthlessly and candidly that no educational research can have validity till the children studied have been provided with optimum conditions of life. Such conditions must necessarily include a rectified relationship between teacher and taught, and this consists fundamentally in retention by the teacher of the function of guardian, while the pose of omniscience is abandoned. It helps, especially, if the teacher has the will to observe; for the scientific interest 'to see what happens' prevents her from interfering too much. At the same time, no teacher need abandon her historic mission to transmit culture—the manners, knowledge and beliefs of her day. For these the child is thirsty and not to hand them over is to deny him his birthright. But a thirsty person drinks and then assimilates, and while the child is assimilating—working by himself—the teacher no longer imposes an unwanted and importunate deluge; but she retires to her rôle of unnoticed watcher and protector.

No one denies that these conceptions have had wide repercussions in the educational world. Everywhere one sees changes in their direction, especially in the Infant Schools and Nursery Schools where the transformation is often very complete. Yet some have gone only half-way, for example, in the so-called 'free activity' schools, where the teacher understands and applies very well the principles of guardianship and of observation, and where the lack of strain is obvious; the children become calm and self-controlled. But



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one misses the full response to the children's longing to learn. To see the plenitude of the child's real powers, we need not merely the attitude of psychology, but also that of pedagogy. Thus, Susan Isaacs, in her study of the Malting House children<sup>1</sup> records the interest they showed in melting some snow on the classroom radiator. But to Montessori such interest would have provided a clue to be followed up *pedagogically*. I take an example from her *Secret of Childhood*—condensed and rewritten for brevity: 'Many of the children ran towards the cook. Wishing to see what they would do, I sent the cook back to the kitchen. To my astonishment the children showed a vivid interest in laying the table themselves. I had to give only the most trifling hints, show, for example, how to place the spoon beside the fork, and all was done perfectly. Not only this, but I observed in the faces of the children an intentness of purpose and a contentment in doing this work that I had never seen during their games. It became a permanent activity of the class, and never again did the cook lay the table. I was so impressed that I began to try if I could find other activities that would arouse their interest equally deeply, and I found I could extend this work—which is a serious social work—merely by offering suitable objects in a myriad directions. The children began to dust their room, to sweep the floor, to scrub the tables, to wash out dusters and iron them, to clean and dry the crockery after their meals, to pile the plates and hang the cups on hooks on a little sideboard or dresser that I had made for their room.'

This is quite different from a purely psychological observation. It is more like the observation of a tracker following a spoor. Yet it is certain that without this sympathetic follow up the child's inner possibilities would never have been revealed. Freedom was not enough. Suitable objects had also to be provided. Suppose we were to observe through one-way glass some men in an empty room. Could we know that one was a painter, another a pianist, another a *chef*? Studies of behaviour made *in vacuo* do not become more revealing merely by increasing their accuracy. But to give objects so chosen (or so re-designed) that children seize upon them spontaneously, is to start a new science of child-observation. This

<sup>1</sup> *The Intellectual Development of Children.*



has given a new twist to educational research. By this means, not only the teacher-child relationship, but the child-environment relationship, can be normalized—checked experimentally and brought closer and closer to perfection.

I once remarked that Montessori had founded a new method of research, and was told by Sir Cyril Burt that her method itself was a subject for research. But no, it cannot be tested except by its own tests. To say that it can only be proved in the laboratory, or in the consulting room, is like saying that chemistry can only be proved by physics or that psycho-analysis can only be proved by dissection.

So I conclude that the normalized functional relationship is not only a principle of right living, but an essential of research into the nature of man; for when right living is established, then do activities, aptitudes and interests come to light

that were hidden, the 'inner becomes outer'—one of the dreams of Froebel.

People so transformed are really satisfying their deeper instincts, and there is something about instinct legitimately satisfied that makes the face to glow, the heart to sing, the spirit to become tranquillized as though minor things cannot disturb it; happy laughter fills the air, kindnesses glow like flames; vindictiveness, ill-will and mistrust depart. In short, we feel as we do sometimes in the presence of those who have attained peace through religion. But the correction of stresses unnecessarily introduced is not the same thing as their absence. Just as the physically healthy person, helped by hygiene, can do more for his generation, so can the mentally healthy person, fortunate in the years of his immaturity, climb to greater heights of goodness, heights perhaps invisible to-day.

## VISITING CHILDREN IN HOSPITAL<sup>1</sup>

*D. W. Winnicott*

EVERY child has a line of life that starts at any rate from birth, and it is our job to see that it does not get broken. There is a continuous process of development within, which can make steady progress only if the care of the infant or small child is steady too. As soon as the infant as a person has begun to make relationships with people, these relationships are very intense and cannot be tampered with without danger. There is no need for me to labour this point since mothers naturally hate to let their children go away until the children are ready for the experience, and of course they are eager to go and see them if they have to be away from home.

At the present time there is a wave of enthusiasm for ward visiting. The trouble with waves of enthusiasm is that they may override real difficulties and sooner or later there comes a reaction. The only sensible thing is to get people to understand the reasons for and against visiting. And there are some really big difficulties from the nursing point of view.

If you were a Sister, I wonder why you would be doing this work? It may have started by being just one of the many ways of earning a living, but you soon found that you got caught up in nursing and that you got very keen, and you took tremendous trouble to learn all the very complicated techniques; and eventually you

became a Sister. As a Sister you would work long hours, and that will always be true, because there will never be enough good Sisters, and it is difficult to share this work. Think what it is like to have absolute responsibility for twenty to thirty children who are not your own. Many of these children are ill and require very skilled handling. And you are responsible for all that is done for them, even for what the junior nurses do when you are not looking. You become terribly keen to get the children well and this may mean following very definite lines laid down by the doctor. As well as all this, you have to be ready to deal with doctors and medical students, and these are human beings too.

When there is no visiting, the Sister takes the child into her care and the very best that is in her is roused. She would much rather be on duty than off duty very often, because she is always wondering what is happening in her ward. Some of the children get very dependent on her and cannot bear her to go off duty without saying good-bye. And they want to know exactly when she is coming back. The whole thing appeals to the best in human nature.

Now what happens when we have visiting? Immediately there is a difference, or at any rate

<sup>1</sup> Two short broadcast talks given in *Woman's Hour*, 16th and 23rd May, 1951.



there can be. From now on the responsibility for the child is never wholly with the Sister. This can work wonderfully well and the Sister may be glad to share responsibility; but if she is very busy and especially if there are some rather trying cases in the ward, and some rather trying mothers visiting it, it is much simpler to do the whole thing oneself than to share.

You would be surprised if I were to start to tell you things that happen during visiting. After the parents have gone, the children are quite often sick and what they bring up tells tales. Perhaps it does not matter much, this little episode of sickness after visiting, but it may reveal that most unexpected children have been given carrots and that the child on a diet has had sweets, which completely upsets the whole investigation on which his future treatment is to be based.

The fact is that in the visiting hour the Sister has to let go of the control of the situation, and I think she sometimes really has no idea what goes on during that time. And there is no way round this. And, quite apart from food indiscretions, there is the menace of infection.

Another difficulty, as a very good Sister of a ward in a hospital has told me, is that since they have been allowed to visit daily, mothers think that their children are always crying in hospital, which of course is just not true. It is true that if you visit your child, your visits will often cause distress. You keep up the child's memory of you every time you go to the ward. You revive the wish to be home, so it must be that often you will leave the child crying. But this kind of distress, we think, is not nearly as harmful to the child as the distress that has gone over into indifference. If you have to leave a child so long that you are forgotten, the child will recover after a day or two and stop being distressed, and will adopt the nurses and the other children, and will develop a new life. In this case you have been forgotten and you will have to be remembered again afterwards.

It would not be so bad if the mothers were contented to go in and see their children for a few minutes and then go out again; but mothers do not feel like this, naturally. As will be expected, they go into the ward and use the whole time that is allowed. Some seem to be almost 'making love' to their child; they bring presents of all kinds, and especially food, and they demand affectionate

response; and then they take quite a long time going, standing waving at the door till the child is absolutely exhausted by the effort of saying good-bye. And the mothers are quite liable to go to the Sister on the way out, and say something about the child's not being warmly enough clad or not having enough to eat for dinner or something like that. Only a few mothers take the moment of leaving as the right opportunity to thank the Sister for what she is doing, which is really quite a big thing. It is very difficult to admit that someone is looking after your own child as well as you could yourself.

So you see that if the Sister were asked, just after the parents have gone: 'Sister, what would you do about visiting if you were a dictator?' she might very likely say, 'I would abolish it.' But still she may agree, at a more favourable moment, that visiting is a natural and a good thing. The doctors and nurses can see it is worth while to allow it if they can stand it, and if the parents can be told how to co-operate.

\* \* \* \*

I was saying that we find that anything that breaks up the child's life into fragments is

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harmful. Mothers know this and they welcome daily visiting which makes it possible for them to keep in touch with their children during those unfortunate times when there is a need for hospital care.

It seems to me that when children feel ill the whole problem is much easier; everyone understands what to do. Words seem so useless when one is talking to a small child, and they are unnecessary when a child feels very ill. The child just feels that something will be arranged that will help, and if this involves a stay in hospital this is accepted, even if tearfully. But when a child has to be put into hospital at a time when there is no feeling of being unwell, it is altogether different. I remember a child who was playing in the street and suddenly the ambulance came up and she was whisked away to a fever hospital although she was feeling well, because the day before it had been discovered at the hospital (through a throat examination) that she was a diphtheria carrier. You can imagine how awful this was for the child, who could not even be allowed to go in and say good-bye to her family. When we cannot explain ourselves we must expect a certain amount of loss of faith; actually the particular child I am thinking about never really recovered from the experience. Perhaps, if visiting had been allowed, the outcome would have been more happy. If for nothing else it seems to me that the parents should be able to visit such a child so as to be able to take his anger while it is at white heat.

I have spoken of a need for hospital care as being *unfortunate*, but it can work out the other way. When your child is old enough, a hospital experience, or a stay away from home with an aunt, may be very valuable, enabling the home to be looked at from outside. I remember a boy

of twelve who said, after he had been away at a convalescent home for a month, 'You know, I don't think I really am my mother's darling. She always gives me everything I want, but she doesn't really love me somehow.' He was quite right too; his mother was trying hard, but she had big difficulties of her own which got in the way in her dealings with her children, and it was quite healthy for this particular boy to be able to see his mother from a distance. He went back ready to tackle the home situation in a new way.

Because of their own difficulties some parents are not ideal. How does this affect hospital visiting? Well, if when parents visit they bicker in front of the child it is naturally a very painful thing at the time, and the child worries about it afterwards. Such a thing can seriously affect the child's return to bodily health. And some people just cannot keep promises; they say they will come or they will bring some special toy or book, but they do not. And then, again there is the problem of parents who, although they give presents and make clothes and do all sorts of things which of course are very important, just cannot give a hug at the right moment. Such parents may find it easier to love their child in the difficult conditions of a hospital ward. They come early and stay as long as possible, and bring more and more presents. After they have gone the child can hardly breathe. A girl once implored me (it was round about Christmas time), 'Take all those presents off the cot!' She was so weighed down by the burden of the expression of love which had taken this indirect form and had nothing to do with her mood.

It seems to me that the children of overbearing and unreliable, highly excitable parents can get a great deal of relief for a while from being in hospital *unvisited*. The Sister of the ward has some children like this in her care, and we can see her point of view when she feels at times that *all* children are better unvisited. Also she is looking after the children whose parents live too far away to visit, and, most difficult of all, children who have no parents at all. Naturally, the visiting hour does not help the Sister in the management of *these* children, who make special demands on her and the nurses because of their poor belief in human beings. For children with no good home a stay in hospital may provide the first good experience. Some of them do not even believe in human beings enough to be sad; they



must make friends with anyone who turns up and when they are alone they rock backwards and forwards or bang their heads on the pillow or on the sides of the cot. You have no reason to let your child suffer on account of there being these deprived children in the ward, but at the same time you should know that the Sister's management of these less fortunate children can be made more difficult by the fact that other children are being visited by their own parents.

When all goes well, it may very likely be that the main effect of a stay in hospital is that afterwards the children have a new game; there was 'Fathers and Mothers', and then of course 'Schools', and now it is 'Doctors and Nurses'. Sometimes the victim is the baby, and sometimes it is a doll, a dog or a cat.

The main thing I want to say is that the introduction of frequent visiting of children in hospital is an important step forward and is in fact a reform long overdue. I welcome the new tendency as something which lessens distress and which, in the case of children of the toddler age, can easily make all the difference between good and thoroughly bad when a child must spend a

certain length of time in hospital. I have drawn attention to the difficulties, which can be very real, because of the fact that I think that hospital visiting is so important.

Nowadays when we go into a children's ward we see a little child standing up in a cot, eager to find someone to talk to, and we may easily be greeted with these words, 'My Mummy comes to see me!' This proud boast is a new phenomenon. And I can tell you about a little boy of three who was crying and the nurses were trying hard to find out how to make him happy. Cuddling was no good; he did not want it. At last they found that a certain chair had to be placed beside his cot. This calmed him down but it was some time before he could explain, 'That's for Daddy to sit on when he comes to see me to-morrow.'

So you see, there must be something in this visiting business more than just preventing damage; but it is a good idea for parents to try to understand the difficulties so that the doctors and nurses will be able to keep up something which they know is good, but which they also know can spoil the quality of the very responsible work which they are doing for you.

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## SPONTANEITY IN THE TEACHER

is the theme of the English New Education Fellowship Conference, 6th to 15th August, 1952. The approach will be practical, through group work in Painting, Pottery, Creative Writing, Mathematics, Mime and Drama, and perhaps an Interpretative Discussion Group.

Here is what some of the Group Leaders say:

'The 1951 experience amply confirms that there are unfathomed riches in us all awaiting only the releasing touch of the paint brush.'

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The Conference will be held in the heart of Warwickshire, at the City of Coventry Training College. Single rooms. Fee £9 9s. 0d. Full details from E.N.E.F., 1 Park Crescent, London, W.1.



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Oorspronkelijke tekst in het Spaans  
door José M. Cosillos oud 11 jaar  
Humacao - Mexico  
Melodie Vera Beths oud 16 m. Haarlem Nederland

I *Hol-lands kind-je kom hier spe-len. Heer mij toch ken men jouw mooi-e stad.*

II *La-ten wij gaan zin-gen bij de tul-per. Met jouw fy-me stem-me-tje zul je mij ver-heu-gen.*

III *La-ten wij naar Istrand gaan. Laat ons gaan be-kij-ken, die ho-ge dy-ken van de stad.*



IN November 1950 the Dutch Section of the N.E.F. started, on the initiative of Kees Boeke, a new working group called 'The International Plan'. Its aim is to stimulate international exchange of school work and to study school reforms in other countries since 1945. The background of this work is the conviction that international understanding is the most important pillar of education for peace.

It is surprising, and it can make us happy, that already the start has been very successful. Many schools from different countries in different parts of the world—kindergarten, junior and secondary schools—are exchanging their work via the Secretary<sup>1</sup> of the working group. If one looks carefully at the work that the children have done, one becomes convinced that this is really the best way for children to start their international understanding.

Exchanging work is a much better way of establishing contact between children than writing letters. Everybody knows that school children under the adolescent age dislike writing letters. Even when they write they often find it difficult to have real communication through a letter. To establish the right sort of international contact, the children should send each other work that tells something of their own lives in their own country; something of real interest to foreigners. Of course, what is of interest must be learned, discovered even, by grown-ups. One German teacher does it very nicely in my opinion. She asks the children of six, seven and eight years old to tell her something about what has happened to them or what they saw, e.g. during a week-end or a school journey. When they are at ease and talking freely she suggests: 'Wouldn't you like to write it down for me so that I know everybody's experiences?'

Also the children's ordinary spontaneous work is interesting as a means of contact. If one reads the little illustrated essay of a child whose carefully nursed bulbs were damaged by the charwoman at school, one feels that this describes a feeling of such general character that it can be shared by children anywhere.

Not only the work that is sent but also the *activity of exchanging it* stimulates international understanding. It is very hopeful to read from the teachers' own letters to the Secretary that

many of them have been much stimulated by the mere fact that they are asked to co-operate. One gets the feeling that for some of them it is a relief to be able to *do* something for education for peace. That relief, that regained faith in new possibilities, is just what most of us need to-day. As teachers, as parents, and as children of nearly all ages, we are enabled to *do* something by this plan.

A teacher in classics at a Dutch grammar school has worked out a very interesting suggestion made by the Secretary, concerning exchange of research work on the remains of Roman civilization, which are, after all, a common element in the civilization of much of Europe. Adolescents who have Roman remains in their neighbourhood can make their own photographs, drawings, models, diagrams, and send them to friends in schools of other countries. The translation of the essays, as far as necessary, can be done as a part of the lessons in modern languages. So the whole school is involved in the international contact as well as the pupils individually.

As an example of how the idea can stimulate children, a little poem that appeared in a magazine of the Ministry of Education of Puerto Rico, that was translated and set to music by Dutch children, boys and girls of five and six years of age.

#### EL NINO HOLANDÉS

Ninito de Holanda  
vente a jugar  
para que me enseñes  
tu linda ciudad.

Con los tulipanes  
vamos a cantar,  
con tu voz tan fina  
me vas a alegrar.

Vamos a la playa,  
vamos a observar  
esos diques altos  
de la ciudad.

The question remains, of course, how to stimulate the exchange between young people who work for their living and who far outnumber the boys and girls at school. In my opinion the youth organizations have a very important task here and a very fine task too. They could help to show that contact is possible not only via the intellect. Taking a pride in your daily work and informing far-away friends about your profession is certainly one of the best ways of promoting mutual esteem and international understanding.

W. H. Kuin

<sup>1</sup> Mrs. S. Freudenthal, 4 Franz Schubertstr., Utrecht, Holland.



**The Road to Life.** A. S. Makarenko. (Foreign Languages Publishing House, Moscow. Distributed in Great Britain by Collett's Foreign Department. Three volumes, 12/6 the set).

This book is a best-seller in Russia. An extract (Vol. I of this edition) appeared in an English translation by Stephen Garry in 1936, and in 1949 there was a small book, *Anton Simeonovitch Makarenko*, by W. L. Goodman, of which the meat consisted of Mr. Goodman's translations of snippets of *The Road to Life*. At last, thirteen years after Makarenko's death, we have the whole book in English. The publication of this massive work, some 1,200 pages long, is a major event.

It is only natural in this age of propaganda that one should inspect these volumes with some suspicion. They are printed in Moscow in a type-face that went out with Ouida; and one's suspicions are only too soon confirmed by a shocker of an introduction by Professor Medinsky ('... the reactionary pedagogical system of the German pedologist Herbart ... Anton Makarenko built up a truly Marxist-Leninist system of educational methods ...') And then the books cost much too little; are they *subsidised*? One suspects one is in for many stodgy hours of orthodox uplift and tractor-worship.

And—to make an end of the drawbacks—the translation, by Ivy and Tatiana Litvinov, is not very fluent, and there are horrid words like 'channelize' (for canalise) and 'amperometer' (for ammeter). And many Russian terms are unexplained. (A pood is 36 lb.—why not tell us so?)

So one starts reading in rather a depressed state of mind, with all one's defences a-bristle. And then, after twenty pages of Makarenko, the thing happens. One flies through volume after volume in pure joy. A wonderful book! Makarenko has a sense of humour; he is a real person; he is talking about real people, he pokes fun at Soviet bureaucracy and deceives it shamelessly; he scorns official Soviet educational theorists and is in constant battle with his bosses; he mentions Lenin only once, and Stalin not at all!

This is a pleasant relief and surprise. But the book is more important than that, for Makarenko was more than merely likeable to Western readers; he was a genius in his own sphere, admirable, practical, and, one feels sure, a really *good* man. He has certainly written a great book, deserving profound attention.

Makarenko had been a primary school teacher under the Tsarist régime. In 1920, when hordes of waifs

and ruthless young criminals, products of war, defeat and revolution, were drifting about the cities and plains of Russia, Makarenko was persuaded to start a colony for their re-education.

The first volume tells of the grim beginnings, and of a move to better surroundings; the second of the successful settling down of the colony; and the third of Makarenko's taking over (with the aid of a cadre of his colonists) a hooligan-filled camp which had failed, of how the colonists re-made it, and how Makarenko was at last dismissed as a result of the opposition of educational theorists and professors to his successful but unfashionable methods. The story is told simply, often reading like a novel, and carries one excitedly along. The author has a feeling for character, and his colonists soon become alive to the reader. In fact, this is much more a book about people than about 'education'. It begins with the dirty windowless huts of the early days, and tells of the first colonists, who spent their days pillaging the countryside; of the arrest of one of them for robbery with murder; of wholesale thefts in the colony; of the girl pupil who had a baby and killed it; of the boy who hanged himself for unrequited love...

Makarenko's methods were at first mainly concerned with keeping the colony alive. He had to resort to daring stratagems to procure sufficient food, let alone clothes; there was no time to brood over his pupils—all had to work together to exist, and it was in this way that the 'collective spirit' (how respectable it would sound if called 'esprit de corps' or 'the team spirit'!) was first awakened. He was certainly unorthodox, occasionally losing control and smiting his pupils when all seemed black, and once nearly committing suicide. He worked, as he says, in 'a human, not a bureaucratic way'.

Later the colony evolved a style of living strongly reminiscent of the Boy Scouts or the Boys Brigade, with banners and brass bands, and self-government through a 'Commanders' Council'. This might not perhaps win the full approval of some English readers, and it is this that called down the wrath of Soviet officialdom (which has now, of course, changed its line). But Makarenko had no doubts that, in these conditions and with these people, it was what was needed, and it is difficult for the reader not to agree. It certainly seems to have been the busy-ness and happiness and hopefulness of the colonists that produced the quick 'cures' in newcomers.

The book cannot, of course, be

regarded as a handbook for teachers, since it deals with special circumstances. But this intimate record of a sincere, able and humorous man, completely free from humbug, grappling with his problems, failures and triumphs, and rejoicing in the virtues he is so quick to discover in the most unpromising delinquents, is absorbing and often delightful. No one interested in human beings should fail to read it.

John Peene Harris

**Music in the Primary School:** by H. Watkins Shaw. (Denis Dobson, Ltd. 7/6).

Music teachers in junior schools should find this workmanlike book both helpful and encouraging, for Mr. Shaw's wide classroom experience and his enthusiasm are evident in every chapter. In general the suggestions are based on the principles that learning should emerge from 'doing worthwhile work', and that 'the child should be immersed in the best musical experience in the forms suitable to his stage of development.' These welcome principles are applied to the playing of percussion instruments, recorders, and pipes, to choral singing, to listening to music, to ear-training and to vocal music reading. To each chapter is appended a very generous selection of suitable music and music books. Of the specific forms of musical experience discussed, the playing of recorders is treated in greatest detail; the valuable hints given cover the work from the initial to an advanced stage, include suggestions for part-playing in the early stages, and for combining recorder-playing with other musical activities.

The author seems less convinced of the value of percussion work and, though he agrees that the activity can be made significant 'in its own right', he emphasizes its obvious restrictions and tends to neglect some of its very valuable uses. Throughout the book hardly sufficient distinction is made between 'pulse' and 'rhythmic figures', and between the different kinds of response these tend to evoke in the listener.

There is valuable guidance in the chapter on Choral Singing, but neither the advocacy of preliminary breathing exercises nor the practice of making an analysis of songs about to be learned would meet with general support. Specific exercises to correct faults, and the occasional analysis of a song when the general pattern of developing musicianship suggests it, would seem preferable and more in line with the author's general principle.

A minor criticism of the book is the



author's habit of making dogmatically general statements without the support of empirical or psychological evidence. Such phrases as 'Nothing can be worse than', or 'It is a fundamental educational principle that', become rather tiresome, particularly when followed by propositions which are neither axiomatic nor established. In emphasizing, for example, the peculiar difficulties of including 'creative work' in school music, the author states that 'There is in music no form of creative work which does not demand technique, unless it be vocal extemporization'. Yet spontaneous rhythmic movement to music, spontaneous expressive or interpretative movement to music, improvised percussion playing to known songs, and many similar activities can be used effectively to help the child to learn through worthwhile activities, and any technique they demand is negligible.

These are minor criticisms of a book which can be confidently recommended.

*J. Mainwaring.*

**How the First Men Lived. The First Great Inventions.** *Marie Neurath and J. A. Lauwerys.* (Max Parrish & Co., Ltd. 6/- each).

The general appearance and presentation of these books is pleasing and

provocative; the covers are an incitement to plunge inside, and it was an un hoped-for relief to find that the pictures on the dust-covers were reproduced on the covers themselves. So often, when the dust-covers have become hopelessly dilapidated, one finds only a dreary expanse of plain colour underneath instead of the exciting scenes which one had become accustomed to associate with a particular book. I found the juxtaposition of pictures and text distracting and a tendency for my eye to wander from the one to the other. This, however, is an adult failing; children keep the drawings in their place—as visual information.

The subject-matter of both books consists of basic facts which can be easily assimilated and retained. The style appeared to me to be somewhat uneven: for the private reading of an 8 to 12-year-old, some of the chapters (and parts, great or small, of all of them) are written in an adult style at variance with their basically simple content. I am not suggesting any 'writing down' to the level of the children, but I frequently found subordinate clauses placed first, leading up to the principal statement. This, as a very occasional stimulus and to provide variety, is necessary and desirable, but I consider that a too-frequent 'tension-relaxation'

pattern occurring in books packed full of information such as these are, is a fatigue factor which merits further consideration. On the whole, children prefer their facts to be stated first, with the 'how, why, when and where' tacked on behind, and it is an unnecessary strain on their concentration to reverse the order unnecessarily. There is a grammatical slip—the present instead of the past tense of 'to lay' in the last sentence of page 14 of *How the First Men Lived*. If the author has experienced the difficulties of trying to teach the difference between 'to lie' and 'to lay' he will forgive what might otherwise seem a mere quibble.

However, the presentation of both text and illustrations is so skilfully prepared that the schoolboy is happy to absorb knowledge—at least this was so in the case of my own son, aged 9½, who is at the stage of enjoying school but regarding 'learning' with rather mixed feelings. As an experiment, I tried reading *How the First Men Lived* to my second son, aged 5½. This was his first experience of what he refers to as a 'not-magic' book—no fairies, giants or anthropomorphic toys, animals or scarecrows. With eyes fixed on the drawings and listening intently, he was the ideal recipient, and quite spontaneously poured forth a stream of information as soon as I had finished

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a chapter. It is in the spontaneity of the response which these books evoke that I think their main value lies. As a result of reading them or hearing them read, the children have learned something and know what they have learned. In recollecting, they call first upon their visual memory to provide the drawing—then work back from that to the information contained in the text.

The views expressed here are largely the results of having 'tried out' these books on two average children. Several ideas of my own have remained unexpressed here in the face of the acid and uninhibited comments with which two representatives of the reading public for which the books were intended greeted any criticism from me.

*Jean M. Salter*

**Sign-Post to Mathematics, A. H. Read** (*Thinker's Library, Watts & Co. 1/-*).

To appreciate this book fully one must understand the author's purpose in writing it: he is concerned with showing some of the principles on which Mathematical thinking is based, how the essence of the subject is that of continuous development, and how, in fact, a Mathematician develops his ideas. He takes simple topics and shows, mainly in everyday language how more general principles have been deduced. He gives us a glimpse behind the scenes into the working which leads to conclusions and thus, probably to many people, he shows the purpose and meaning in what may often appear to be complex and abstruse statements.

The book is valuable for school and Training College libraries. It is a useful introduction and appetizer for those about to enter the field of Advanced Mathematics after a general school course or for those who, having studied the subject narrowly, need to see its wider implications. There is a fair amount of incidental information which is valuable and of particular use to teachers. Ideas are carefully explained and should meet the demands of mathematicians (careful expression) and non-mathematicians (simplicity), though a grasp of mathematical ideas and tools is, I feel, essential if the book is to be really understood. In parts, as, for instance, the reference to Calculus, big jumps in thought are required which, I suspect, would not be easy without Mathematical knowledge.

The book aims at drawing illustrations from various branches of the subject, and this is valuable and instruc-

tive, but it tends to give an impression of too many snippets and an occasional lack of continuity; one is sometimes not sure where the author is going, and he touches so lightly on such topics as Fourrier's theorem, Infinite series or Vectors that one is sometimes left feeling frustrated. Maybe this is a good thing for it inspires one to enquire more closely into these ideas!

Certainly this book is stimulating. In the words of a chapter heading, it shows 'vigorous thought and imagination'.

*P. Higginbotham*

**Happy Venture Wall Pictures and Flash Cards.** (*Oliver & Boyd*).

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Wall pictures and flash cards are, of course, a well-tried technique, and long before this series was produced Dr. Schonell, on whose long researches the Happy Venture Readers are based, wrote of children's preparation for the reading experience: 'Their spoken language must be wide enough to

cover many of the common words and ideas that they will later meet in a printed form. Pictures with simple captions will do much to mould the initial stages of an understanding attitude towards books.' And, moreover, several members of a class of five-year-olds, when presented with a review copy of Set U of this material, had soon got beyond fitting the Flash Card to the appropriate picture and were busy making up highly entertaining sentences of their own from the single-word cards.

**The Art of Administration.**

*Ranald M. Findlay. 107 pp. (Oliver & Boyd. 7/6).*

In simple but vigorous language, this book provides an up-to-date introduction to the subject of administration and management. Primarily addressed to 'men and women in British industry and commerce to-day who—through no fault of their own—lack the administrative sense and knowledge that is essential to success,' it covers a wide range of topics in concentrated but readable form. The principles of management and methods of control in large organizations are discussed, the importance of co-ordination and co-operation is stressed, and there are chapters on the rôle of specialists, on personnel management and on business efficiency. Frequent references are given to the standard works on the subject, so that the student may follow up the points made in greater detail. Questions and exercises, most of which can be answered with a sentence or two, are given on each chapter. It is a book of opinions rather than facts, but the opinions are sound.

*Michael Annand*

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# TRANSFER FROM PRIMARY TO SECONDARY SCHOOL

*J. B. Annand*

UNDER the Chairmanship of Mr. Leslie Missen, Chief Education Officer for East Suffolk, the English New Education Fellowship has held the first of a series of regional conferences, the theme on this occasion being the primary-secondary transfer. The pleasant atmosphere of Belstead House added to the stimulus provided by a group consisting of representatives of many branches of education, including teachers and head teachers in primary and all types of secondary schools, and members of teacher training colleges, the administrative and psychological services, the inspectorate, and university departments. The large area of agreement between these diverse representatives as to what might be done to better the means of transfer is perhaps significant in view of the general uneasiness about prevailing practice.

The conference opened with a short factual survey by Dr. E. M. Bartlett, Psychologist to Essex Education Committee, who has spent some years in research on transfer examinations, and on a follow-up of the grammar school rejects at thirteen plus. Dr. Bartlett stressed the importance of finding the school best suited to the personality of the child, and pointed out that there are bound to be failures in selection. She said that, in common practice, selection depends on three tests: an intelligence test, and standardized tests in Arithmetic and English. These are supplemented by cumulative record cards, teachers' estimates, orders of merit, starred candidates, and the like. Borderline cases have personal interviews and some authorities give a personal interview to all children. Teachers' estimates are commonly scaled to make them comparable and less subjective. Most authorities allow a second chance at eleven plus to those candidates whose performance falls markedly below that expected by their teachers, as well as an opportunity of late transfer. It is important to realize that selection does not depend solely on a child's performance on any one day.

In defence of standardized tests, Dr. Bartlett maintained that they are diagnostic, and do give pointers to innate ability. There are sound psychological reasons for testing Arithmetic and English, subjects which give a clue to personality factors, especially stability. She added that a low score in reading or arithmetic, coupled with a high I.Q., points to emotional instability. But standardized tests do not give a clue to imagina-

tive capacity, powers of expression, or aesthetic appreciation. There is, therefore, something to be said for the reinstatement of the essay, in spite of the difficulties of objective marking.

In assessing a child's attainment and ability it is necessary to take account of the size of school in which the candidate is educated. Allowances are made for the child from a small school. Most authorities also provide for the very forward child, whose academic needs can no longer be met in the primary school, by allocating a few places to under-age candidates.

Dr. Bartlett concluded her survey by saying that the safeguards provided by most education authorities in the selection examination mean that in practice the minimum of injustice is done. It is, perhaps, significant that most of the requests for transfer at thirteen come from the teachers, and not from the children or from parents.

In the discussion that followed, it became clear that several factors in selection procedures are causing concern. One of these is the proper age for selection. Another is the strain imposed on the child—and indeed the parents too—by a selection examination which begins to affect primary education as early as seven plus in many areas. It was asked whether it is not possible to get away from the dominance of the tests. It was suggested that the older the child the more reliable is the teacher's estimate. Another member suggested that, although selection at eleven in our current social situation is vocational, only grammar school selection is in fact achieved. Some felt that the whole tripartite system is artificial; some were more concerned to reform existing practice, particularly in the direction of giving more weight to the opinions of primary school heads and assistant teachers; some were especially anxious to explore the possibilities of transfer at thirteen plus; some favoured a common school with a variety of courses up to the age of fifteen.

The particular needs of highly intelligent children were also discussed at some length. In primary schools many children are more intelligent than their teachers. The teachers, therefore, must be provided with a training which enables them to make allowance for this and, by variety of approach, to give the more intelligent child the satisfaction which he needs without denying the less intelligent child the approach suited to him. It is important, in short, that schools should



provide an environment in which children can grow.

The factual survey provided by Dr. Bartlett had inevitably produced discussion on the difficulties inherent in selection. It was at this point that Dr. A. G. Hughes, Chief Inspector of the London County Council, was called upon to give his diagnosis of these difficulties. This he did by putting the present situation into historical perspective. He reminded his audience that it is only eight years since the 1944 Education Act opened a new epoch in English education. We are still trying to outgrow the elementary school tradition, the tradition of instruction as a means of removing public nuisances such as delinquency and illiteracy. Since 1944 the aim had been to nurture each child in order to help him to lead a full life. The grammar school is no longer regarded as the only form of secondary education. To-day we believe that a good life involves more than a good job, and he maintained that teachers are doing wonderful work in face of difficulties.

One of these difficulties is that secondary education as envisaged to-day is not understood by the parents. They are not to be blamed for this, but they should be helped towards a better understanding. It is partly their lack of understanding that leads to early leaving from the grammar schools and to dissatisfaction with some of the work done in secondary modern schools—though one must admit that in some cases the parents are justified in their dissatisfaction.

Turning to the selection examination at ten plus, Dr. Hughes maintained that this is fundamentally selection for grammar school education and in this way is fundamentally wrong. He would prefer to see educational guidance rather than selection, with transfer as the culmination of two or three years of diagnostic study of the child. The present examination has acquired an excessive importance in guiding the child educationally. If we could bridge the gulf between the out-of-date conception of education held by many parents and that held by modern teachers; if we could overcome the delay in reforming the secondary modern schools; and if we could perfect and extend the practice of educational guidance, then the examination might fall into its proper place. The solution of our difficulties does not lie in the refinement of educational tests. Mistakes, he agreed with Dr. Bartlett, were inevitable and no amount of research would eradicate them entirely.

Speaking of tests, Dr. Hughes agreed that they are useful in the case of the borderline child, but this borderline varies from area to area and from year to year. Moreover, it is evident that test results are influenced by the quality of the

teaching the child has received since his first entry into school. Moreover, the tests involve much tension and anxiety amongst the children. They disturb the community life of the primary school; they even influence the primary school curriculum; creative writing tends to take a back place as the standardized English test draws near. In this way a wrong attitude to education is created in the primary school.

Misfits in the grammar school may arise because of deficiencies in the school itself rather than deficiencies in the pupil. It is essential that the grammar schools should pay attention to meeting the needs of their misfits, rather than neglecting them or rejecting them. It is important, too, that everyone should realize that it is to the advantage of the community that intelligent youngsters should enter the manual occupations.

Summing up his diagnosis, Dr. Hughes emphasized that the difficulties of selection are really of two kinds: fundamental difficulties which, in his opinion, can only be removed by educational guidance; and examination difficulties, which can best be resolved by safeguards such as the careful use of record cards and teachers' opinions rather than by attempts to refine objective testing material.

In the discussion following Dr. Hughes' address it was evident that there was much support for his propositions, particularly for the suggestion that the examination should be put in perspective in the selective process. There was strong support, too, for the suggestion that grammar schools and secondary modern schools should provide for the overlap in ability that was found to arise in both types of school. It was, indeed, to the benefit of both schools that they should make provision for children in the borderline category. It emerged, moreover, that Ipswich maintained a full-time continuation school for able children from secondary modern schools.

The conference divided into three groups—primary school, secondary school and administration—each group discussing the problems of transfer from its own particular point of view, and reporting back to the whole conference in full session.

The primary school group suggested, amongst other things, that the age of transfer from infants' school to junior school should be raised from eight to nine years old, and that from junior school to secondary school from eleven to twelve years old. Only the top ten per cent. should go to the grammar schools. It was suggested that the rest should go to a comprehensive school with the possibility of transfer to the grammar school. It was also urged that some area should undertake to experiment with a new selection procedure: the head teachers of the primary schools



should select the certainties, and the educational psychologist should be brought in to test the borderline cases and interview the parents of those children. This would remove tension and would enable greater emphasis to be put upon the school report. There should also be close co-operation between the primary and secondary schools, the methods of the primary school being carried on in at least the lower forms of the secondary schools.

The secondary school group urged that more effort should be directed towards bringing the school and the outside world more closely together. They would also like to see the Local Education Authority recognized as the educational guardians of children up to eighteen years old, and they would like to see the following three experiments made:—(a) transfer postponed until thirteen plus; (b) transfer at eleven plus to a common school, with separation at thirteen plus; (c) transfer at eleven plus to a comprehensive school. The findings of these experiments would suggest ways of modifying the *status quo*.

The administration group had concentrated on the question of how to improve transfer, recognizing that mistakes were bound to be made in selection at eleven plus. It recommended that transfer should be on the same terms for children of all secondary schools. There should be only one examination. Greater use should be made of teachers' opinions and record cards, and attempts should be made to overcome the difficulty of evaluating teachers' opinions. Teachers should be especially trained in assessing their children and they should be made more aware that they were sharing in the selection. It was suggested that administrators should visit schools and help with borderline cases. Attention should be directed to building up a new concept of secondary education so that it did not seem that selection was only for the grammar schools. The group was anxious also to see more educationists recruited into administration from the secondary modern schools and from the technical schools, and it was felt that much more attention should be paid to the re-education of members of education committees! There was a desire, too, to see the professional status and capacity of the secondary modern school teachers raised, and more attempts on the part of administrators to clarify the purpose of secondary modern education. It was recommended that attention should be paid to the provision of advanced courses for secondary modern school pupils after fifteen, preferably in a separate institution, so that pupils from a number of secondary modern schools could be brought together in a central college to pursue their further studies.

In the final session of the conference there was unanimous agreement on the following points:—

- (1) Present selection arrangements have little to commend them. They should, therefore, be considered to be transitional.
- (2) An experimental approach to selection problems is necessary. In order to improve upon the *status quo*, alternative systems should be tried out in different areas.
- (3) Refinement of tests is not the solution to selection difficulties.
- (4) Eleven is too early to make precise selection.
- (5) The difficulty of placing children with good general ability but no specific bent has obliged both secondary modern and grammar schools to cater for them. In order to meet the needs of these marginal children, secondary modern schools should always offer, but not press, an academic course, and secondary grammar schools should provide opportunities for good general courses, including preliminary training for other than academic careers. No child should be forced through narrow specialization, either academic or technical, to take a course which impoverishes his liberal education. Further full-time education should be available for pupils who have completed a secondary modern course and have proved their ability to profit from continued full-time study.
- (6) It is essential to enable parents, teachers, administrators and members of Education Committees to (a) see the meaning of education for full personal development as well as for academic attainment; (b) build up the status of the secondary modern school by getting its function clearer and establishing faith in it.

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Two European Sections of the New Education Fellowship are holding short conferences this summer, at which members from all other Sections will be welcome, provided they have sufficient of the requisite language, for no official translations can be provided:

*French Section:* Paris, 16th-19th July.

*Themes:* Notion d'Interêt.

l'Education Morale.

l'Education Artistique.

Particulars from Mme. Seclet Riou, G.F.E.N.,  
29, rue d'Ulm, Paris, V.

*German Section:* Weilburg-Lahn, 3rd-10th August.

*Theme:* Mitbürgerliche Erziehung in Familie,  
Schule und Öffentlichkeit.

Particulars from Herr Bruno Karlsson, Pauerweg  
14, Bergstrasse, Jugenheim 16.



# Directory of Schools

## BADMINTON SCHOOL

Westbury-on-Trym

:: BRISTOL. ::

Junior School 6 to 11 years  
Senior School 12 to 19 years

The School is situated in large grounds and within easy reach of Bristol, so the older girls are able to enjoy many of the advantages provided by a University City. A high standard of scholarship is maintained and at the same time an interest in creative work is developed by the practical and theoretical study of Art and Music. There are weekly discussions on World Affairs and more intensive work on Social and International problems is done by means of voluntary Study Circles.

**Apply to The Secretary.**

## KILQUHANITY HOUSE CASTLE DOUGLAS SCOTLAND

FOR BOYS AND GIRLS 3-18 YEARS

Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

**Fees : £150-£180 PER ANNUM**

**Headmaster : J. M. AITKENHEAD, M.A. (Hons.), Ed.B.**

## IBSTOCK PLACE SCHOOL

(FROEBEL PREPARATORY SCHOOL)

Clarence Lane, Roehampton, London, S.W.15

has a few vacancies for boy and girl boarders, aged 7-13 years, in September, 1952. A country school near London.

**Apply : Headmistress, Miss O. B. Priestman, B.A., N.F.U.**

## DARTINGTON HALL

TOTNES

DEVON

*Headmaster : W. B. CURRY, M.A., B.Sc.*

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools.

**Fees : £200-£240 per annum.**

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

A Co-educational Boarding School for boys and girls from 11½-18. Separate Junior School for those from 5-11. Inspected by the Ministry of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community.

**Headmaster : H. B. JACKS, M.A. (Oxon.)**

## FRENSHAM HEIGHTS FARNHAM, SURREY.

*Headmaster : KENNETH KEAST, M.A.*

Frensham Heights is a co-educational school containing at present 160 boarders and 40 day pupils equally divided as to sex and equally distributed in age from 8 to 18.

The school stands in a high position in 170 acres of ground. There is a separate Junior School for children from 8 to 11.

**Fees : £210 per annum inclusive.**

About three scholarships are offered annually.

*For particulars apply Headmaster.*

## PINEWOOD, AMWELLBURY, HERTS.

Home school for boys and girls 4 to 14, where diet, environment, psychology and teaching methods maintain health and happiness.

**Elizabeth Strachan.**

**Ware 52.**



# THE NEW ERA

IN HOME AND SCHOOL

## THE NEW EDUCATION FELLOWSHIP

THE NEW EDUCATION FELLOWSHIP was founded over thirty years ago, as a rallying point for people of all countries who felt that, if ever peace were to be secured, one approach to it lay in making education less competitive, more creative, and less purely intellectual. Since then, the Fellowship has become the one permanent, international, non-governmental organization to unite like-minded educators, not on questions of professional status, but of adjusting education to the needs of the twentieth century. Its hardihood is perennial. Not even the war years were able to suspend its activities; wherever men and women were free to meet, its work went on.

Three features peculiar to its organization may account for this. In the first place, its purpose has been one of self-education; it is not concerned with propaganda for any particular ideas or methods but exists to enable educators to educate one another. Secondly, its membership is not confined to those professionally engaged in education, since it brings together not only teachers from every type of school and college, but also parents and administrators, and in its ranks are to be found scientists, musicians and artists, as well as industrialists and other employers, for it has realized that education is one of those aspects of life which go on continuously from the cradle to the grave. Lastly it has acted on the basis of a belief—unshaken by all that has happened since 1921—that people of personal integrity who believe in the value of human personality can understand one another and act in harmony.

The Fellowship has, from the start, been an international body and no mere federation

of national groups. It started by attracting to itself founders of new schools, and experimenters with new methods, from all over Europe and the Americas, from India, China and Japan, from Africa, Australia, and the scattered Oceanic islands. They were all bent upon understanding more fully the nature of the children in their schools, and were therefore eager for any help they could get from doctors, psychologists, and the great pedagogues, such as Froebel, Decroly, Montessori and Dewey; they were all convinced that children gain knowledge and wisdom to a large extent from their own discoveries and experiments; they were all beginning to be aware of the creative powers that lie within every child and that do not necessarily correlate closely with his academic prowess; and they all felt that the child's social experience in school, hitherto so often cramped in the interest of book-learning, should be one of the most important areas of learning if school were properly to equip him for life.

If it were to succeed, such a movement must be wide open to new ideas not only at its inception but throughout its career. Once hard-cased in

the dogma of particular principles or methods, it would die. The Fellowship has never imposed a centralized plan upon its National Sections, but has left it to them to work out their common concepts in terms of their local culture and the natural bent of their people. At Calais, in 1921, the Fellowship did draw up a set of aims and principles, but these were never made the touchstone of its membership. Rather than aiming at a rigid formulation of its principles, the Fellowship continues to act as an open forum for all those honestly

**'The New Education Fellowship has no illusions about ever completing its task. New problems will arise, new knowledge emerge, the educational relevance of which society cannot afford to ignore. The modern mechanized world constantly threatens its own future by its own technological advances. This tendency must all the time be offset by a heightened awareness and social maturity in the communities of the world. This, in its turn, depends upon the establishment of more personal, more competent, better balanced systems of education.'**  
From the N.E.F. Diary, starting on Page 173.



concerned with continuous research into the nature of education and its practical application.

The essence of the New Education Fellowship resides in a principle that underlies all true education: Progress depends upon the open mind and upon the maintenance of contact between those with differing points of view. It is but natural, therefore, that one of the first acts of any dictator on seizing power has been to suppress the Fellowship's organization in his country in order to eliminate 'dangerous thoughts and dangerous contacts'.

A second principle is that of forming its governing body from those who have something personal to contribute. Enthusiastic educators with open

minds and no personal axes to grind were invited to join the Executive Board in their personal capacity. The one essential was that they had a 'sense of the horizon', a growing consciousness of the persistency of change.

Further, its appeal has been a moral one, its power one of attraction, not of force. Its strength has lain in its persistence; no heresy-hunt has disgraced it; it has never wavered in its insistence on the need for a new approach to education; nor given up its faith in the creative powers of man. It has held steadily to the conviction that the problems facing him can be overcome if the young are properly prepared for the responsibilities of maturity.

## The N.E.F. at work in some of its National Sections AUSTRALIA

**F**EW Australian teachers have been outside their own shores. Even many of our educational administrators have had no first-hand experience of the educational systems of any country other than their own. With the growing interdependence of the world's peoples it is becoming more vitally important than ever that those who guide our youth should have in view the wider educational horizons that become revealed when ideas are exchanged with people from other lands who have different angles of vision.

Australians are deeply indebted to the N.E.F. for bringing to our midst from time to time, men and women who have made their mark in the educational world because of their penetrating vision, their originality and enthusiasm, their constructive experience and human understanding. It is not possible to estimate in any material way the benefits that our children have derived from the broadened outlook and rekindled enthusiasm with which teachers and organizers have returned to their tasks after days spent re-examining their problems in the light of the wisdom and experience of these overseas visitors.

R. C. MILLS, *Director of  
Commonwealth Office of Education*

Since the N.E.F. was established in 1937 there

have been considerable changes in Education in South Australia, and although it would be difficult to claim that these changes were due to the N.E.F., it certainly had something to do with them. For many of our leading educators have been interested in the N.E.F. and some leading administrators have been officers in the organization. The N.E.F. has also helped to influence public opinion without whose support reforms could not have been brought about.

In 1945 the State Schools of South Australia were given a new curriculum of study which was very broad in its outline and scope, and which gave the teachers much more freedom than they had ever had before. This 'New Curriculum' was produced by a committee of administrators and teachers, many of them members of the N.E.F. Discussions by the N.E.F. obviously helped teachers and administrators to accept these new changes.

Problems of examinations have been discussed for many years and in South Australia there is now no qualifying certificate examination at the end of Primary School on which entry to a Secondary School depends. Again it would be unfair to claim this improvement for the N.E.F., but undoubtedly some credit is due to that organization, because examinations have constantly



been under discussion at conferences. Although the Public Examination system is still rather rigid in South Australia its scope has been broadened considerably, many more subjects, including technical ones, are now accepted.

Many advances have taken place in regard to the broad scope of education undertaken in Junior Technical Schools and the same may be said of Area Schools in the country. Many leaders in these schools are members of the N.E.F. and their thinking and action has certainly been broadened by their contacts there.

The provision, improvement and extension of such services as Schools' Psychological Services, Vocational Guidance, Cumulative Record Cards, School Libraries, Visual Education, School Broadcasts and others have all been encouraged by the work of the N.E.F. and many of the people engaged in these services are members of the Fellowship.

L. S. PIDDINGTON, *Chief Ed. Psychologist to the Dept. of Ed., S. Australia*

The chief benefit derived by Australian Education from the N.E.F. has been through the visits of teams of educators from overseas. Although such visits have, perhaps, disadvantages, they have stimulated teachers who are not in the habit of reading in education to think about the wider problems in the field, and through the publicity given by radio and press have made the general public aware of some of the problems which education administrators have normally to solve.

T. L. ROBERTSON, *Director of Education for W. Australia*

The Section was formed in 1937 following the visit of a team of International Lecturers to Tasmania. Two groups were formed, one in the south—the Hobart Group, and the other in the north—the Launceston Group, both groups being represented on a State Executive which meets from time to time to deal with Section business.

The membership of both northern and southern groups is representative of a wide cross-section of the population and includes not only professional teachers from the state and independent school systems, but also considerable numbers of parents and interested citizens who are representative of many different professions.

The groups meet monthly for lectures or discussions and in addition have groups functioning which from time to time report on different aspects of education both local and otherwise. The outstanding achievements of the N.E.F. in Tasmania may perhaps be listed as follows, though it is not always easy to see where the influence of the N.E.F. began and ceased as far as these various developmental projects are concerned:—

(a) *The State Library Service.* Enthusiastic N.E.F. support for the Tasmanian free library movement played a considerable part in persuading the State Government to provide a State library service as from about the middle of the war period.

(b) *The Tasmanian Schools Board Examination.* (The Secondary School leaving examination taken at the end of four years secondary education.) The first steps towards the reorganization of Tasmanian secondary education in the early and middle 1940's were taken by the N.E.F. and it was following the delivery of papers to group meetings that the University of Tasmania Council set up a committee including N.E.F. personnel. (It ultimately produced the new regulations for secondary school examinations in this state.) The general effect of the new regulations was a broader curriculum to prevent too early specialization and to ensure a certificate of general education at the leaving-age level.

(c) *Raising of School Leaving Age to 16.* The deliberations of the N.E.F. over secondary education involved consideration of proposals to raise the school-leaving age (then 14).

The State Government was interested in the discussions and established a committee known as the Committee for Educational Extension which enquired into the desirability of raising the leaving age. The committee was representative again of wide community interests in different groups and included N.E.F. personnel. The committee finally recommended the raising of the leaving age to 16 and the introduction of secondary education for all children. The Government later accepted the report and the leaving age was subsequently raised to 16 in this state.

(d) *The Community School.* The Tasmanian Government having had considerable success with the inauguration in 1935 of a system of consolidated schools for country areas (the Area Schools), the N.E.F. interested itself in the idea



of introducing the ideas and practices of the Area Schools to outer suburban schools for city children of the so-called Modern School type. The late Mrs. Margaret McIntyre, M.L.C., of Launceston who was a former President of the Launceston Group, worked unceasingly to this end developing the scheme on paper and securing for it widespread support. Although Mrs. McIntyre was unfortunately killed in an aircraft accident before the new school was opened, the G. V. Brooks Community School outside Launceston is largely the result of her pioneering work.

(e) *Educational Conferences.* The teams of overseas educational experts brought to Tasmania by the N.E.F. in 1946, 1949 and 1951, have been

widely appreciated by those interested in education in the state. State and independent school authorities have shown their appreciation of the work of the Fellowship in this respect by affording to the conferences and the organizers every possible measure of support.

It might perhaps be recorded finally that the most cordial of relationships exist between the N.E.F. and the State Department and Independent Schools, and the State Teachers Federation. All this co-operation has materially assisted the Tasmanian Section to develop its various activities over the fifteen years or so of its existence.

W. ASTEN, *Headmaster,*  
*The Friends' School, Hobart*

## BELGIUM

THE educational principles recommended by the N.E.F. have undoubtedly exercised a decisive influence on the process of reforming the Belgian school system. How could it have been otherwise in this country in which several of the most fundamental of the said principles had already been formulated and upheld by such pioneers as Alexis Sluys, Jean Demoor and Ovide Decroly before the N.E.F.'s first conference at Calais in 1921?

Not that they had an immediate triumph! Not that the officials of either Local Authorities or of the Ministry of Education adopted them straight away, nor that the teachers in either primary or secondary schools were fired with enthusiasm for them. The traditions and comfortable habits of the old educational routine did not allow themselves to be set aside so easily. Even today they still have many strongholds, especially in the big cities, which, as is known, enjoy a large measure of autonomy in matters of school organization.

But, in spite of the obstinate resistance of certain persons, the forward march is undeniably assured, and victory certain.

The education of mentally handicapped children, the educational methods in kindergarten and the primary schools (for children of six to twelve) bear the strong imprint of the new conceptions sponsored by the N.E.F. The curriculum and content laid down for primary schools in 1936 is an important landmark in this progressive evolution. And to-day even secondary education, which was for so long opposed has undertaken to

reform itself, and the Universities, all of which possess institutes of education, bear witness to a growing interest in the ideas which our international fellowship was formed to illustrate and defend.

Between the two National Sections (French-speaking and Flemish-speaking) a healthy rivalry is developing. Both are vigorously at work; their programme for the current year is an obvious proof of this.

In conclusion: in the international work of the N.E.F. Belgium is playing her part with perseverance—and with some success.

L. VERNIERS,  
*Directeur-Général de l'Instruction*  
*Publique et des Beaux Arts de Bruxelles*

DR. DECROLY and I arrived at Calais in 1921 for the first conference of the N.E.F., enthusiastic about meeting other educators who were convinced of the value of the new education and of the necessity of altering the old methods. It was a wonderful experience, a time when we really felt we were on the right lines and doing a fine piece of work under Dr. Decroly's direction.

Contact with Mrs. Ensor, Dr. Ferrière, Elisabeth Rotten and many others inspired us to continue the struggle, for a lonely struggle it was in Belgium. We gained greater strength and a feeling of greater certainty, and it was at this time that we established the Belgian Section of the Fellowship which had a great influence on the whole movement in Belgium, a large number



of educators joining us to make numerous experiments.

From this time on we gave a great number of lectures and courses, which were followed often enthusiastically, but equally often with scepticism.<sup>1</sup> From 1916 to 1923 I continued my attempt to apply the Decroly method in a state school with magnificent results, an account of which was given in a book, *Methode Decroly*, published in the *Collection d'Actualités Pédagogiques* under the auspices of the Institut J. J. Rousseau of Geneva, where this experiment is described.

<sup>1</sup> Dr. Decroly's main findings were that children best learn both to think and to act by direct experience of total situations, not by the adult analysis of adult-selected material which formed the basis of the old education. This conception has revolutionized the total learning situation of a Decroly School, from the global techniques of learning reading and writing to the older children's grasp of the social sciences and social behaviour. Centres of interest were his teaching technique and 'l'Education par la vie pour la vie' his objective.—ED.

Numerous visitors from every foreign country came to study the method and returned home intent on applying what they had seen in Belgium! From the time of the formation of the Section, new methods began to be extensively applied in Belgium, and made it one of the pioneer countries in education. There is no doubt that the creation of the New Education Fellowship showed educators that the new methods were a response to a real need of the age. It was thanks to its support that Dr. Decroly made so many disciples, and it is true to say that the new plan of studies introduced in Belgium in 1936, inspired as it was by the work of Decroly has transformed the schools of Belgium and made it a country visited and admired by educators from all other lands.

AMÉLIE HAMAIDE, *Directrice de l'Ecole Nouvelle, Bruxelles*

## DENMARK

THE twenty years from 1900-1920 saw few changes in Danish education, though some smell of foreign air came through, and names such as Montessori and Decroly were heard. The war of 1914-18 thundered around Scandinavia, and then came the complete breakdown of Central Europe, and by 1920 vast fields of continental education lay in ruins. So that when a group of educationists gathered together—first at Calais, then at Heidelberg, then at Locarno, to be followed by the mammoth Babel of Elsinore in 1929, Danish teachers found their horizon widened in a way that met their own felt needs.

Stirred by these conferences and remembering the conditions of 1900-1920, Danish educators began to examine education in their own country in the light of N.E.F. principles, and in particular its emphasis on psychology. In Denmark, as elsewhere it was a small band of University professors and school teachers and some tiny, scattered groups of parents who joined the Fellowship in the 20's. But the movement grew, mostly in Copenhagen and the towns, although to-day in many a village school you will find young teachers working along N.E.F. lines.

The change came most clearly at first in attempts at individual instruction, using Winnetka and other techniques. Then teachers began to use various project methods, combining them in their own way. Teachers now are nominally

free to use what methods they choose, although often large classes allow little real freedom. But it is mostly in the elementary school that N.E.F. ideas are growing and bearing fruit. In secondary and grammar schools the ideas of the 'Activity School' have had some influence, and we are hoping that new regulations allowing more freedom will soon be issued.

Most remarkable perhaps of all are the changes that have taken place within the Training Colleges. Instead of having to bear heavy burdens placed on his memory, the student is now allowed to choose other ways of work. He need no longer be only receptive, but can be active, investigating, creating and thinking for himself, growing freer and more independent all the time.

Thus in spite of wars and crises, the homes and schools of Denmark, and indeed of all Scandinavia breathe in a much lighter and freer atmosphere than that of 1900 to 1920. Children and parents, pupils and teachers, meet and co-operate in quite a different climate—a much sounder and more inspiring one.

It is now time to mention some of our Danish pioneers—rather a delicate task, since they are all still living and working. First, there is that volcanic pioneer and philosopher, Sigurd Naesgaard. He was one of the earliest to bring the new education to Denmark, and was the Editor of *Den Frie Skole*, the Danish magazine first



recognized by the Fellowship. Next comes that great educator and psychologist, Sofie Rifbjerg, who was an early President of the Danish Section of the N.E.F. Then there is that grand old man, the first among our school psychologists, Henning Meyer, who has been followed by S. A. Tordrup and many other colleagues. For the last twenty-two years G. Arvin, Director of the State High Teachers College, has been, with Torben Gregeresen, Editor of the Section's magazine, *Paedagogisk Psykologisk Tidsskrift*, and has carried out a fundamental work of reform among our students in training. Another dynamic personality, with a vivid clear intelligence, is Anne Marie Noervig, the Principal of Denmark's first (and as yet only) municipal experimental school at Emdrupborg,

Copenhagen. But many others, whose names are well-known, have done valuable, indeed indispensable, work; nor must we ever forget 'the unknown teacher' down in the country.

The movement of reform in Denmark, as in Scandinavia as a whole, is not due to the N.E.F. alone. But without streams from its source, Danish education by the middle of the twentieth century would have been drying up. Education in Denmark remains fresh and fruitful, thanks in great part to the ideas of the Fellowship. We do but express its spirit when we close by saying: 'There is still much cultivation to be done!'

THORVALD BOEGELUND, *Headmaster of Egumvejens Skole, Fredericia*

## EGYPT

THE first impressive contact of the New Education Fellowship with the Egyptian educators started in 1936 when about twenty of us travelled to England to take part in the International New Education Fellowship Conference held at Cheltenham. During the winter 1938, Professor Bovet visited Egypt and took part in the birth of the Egyptian N.E.F. Section.

The first problem tackled by the members was the problem of what one may call the examination madness. This constituted for Egypt an exceptionally serious problem. The Section investigated the problem psychologically, historically, administratively and technically. Their work was published in 1939. The interest created by such meetings and by the publication of their proceedings helped a great deal in the examination reform which made its progress in wide steps.

The Ministry of Education in Egypt has adopted most of the recommendations put forward by the Egyptian Section.

Another problem that was first thoroughly investigated by the N.E.F. Section was that of rural education. Egyptian children in rural areas were educated in exactly the same fashion as that followed for urban children. The problem was discussed and interest in making the education of rural children well connected with their environment was stimulated to a very high pitch. The investigations into the problem were published in 1940. The Egyptian N.E.F. Section with the co-operation of the Egyptian Association of Social Studies is at present supervising an

experimental rural school in a village which has a population of 4,000 people. The Ministry of Education also found it necessary to establish a training college for rural teachers which has been very successful, thanks to the active interest shown in it by the members of the N.E.F. Section. Such training colleges will, I believe, multiply in number very shortly.

In 1942 a special conference was devoted to the problems of science teaching. The various countries of the Middle East took an active part in this conference which met in Cairo. In 1944 another similar big conference was called to meet in Cairo to discuss the problems of teaching the Humanities. The proceedings of the two conferences were published and they have since greatly influenced the syllabus, the books and the methods of teaching.

The members of the Egyptian N.E.F. Section take it as their duty to criticize, evaluate and elucidate the various educational projects and ideas that appear in Egypt and the Middle East. Various meetings were devoted to the problem of Fundamental Education, both in general and as it is experimented with in Egypt and the Middle East. Various of the meetings were devoted to the question of illiteracy campaigns. It is not an easy task even just to enumerate the various problems investigated. But to mention a few: there is the rigorous criticism and evaluation of teaching beginners at various ages to read according to the latest Gestalt principles of learning. Another problem is that the foreign language is



included in the curricula for various stages of schooling. A third is that of moral education and character building. This latter problem was found somehow too obstinate to bring to a point; a fresh attack will some day be attempted.

The last point to be mentioned and it certainly is the most important point is that the Egyptian N.E.F. Section took upon itself responsibility to criticize and evaluate the changes that have in

the last eight years been attempted in educational policy by the various governments in Egypt. A good deal of improvement was effected but to my mind that most important of all was that a healthy atmosphere was created and greater possibility for development was reached.

Dr. A. A. H. EL KOUSSY, *Professor of Educational Psychology, and Vice-Dean, Institute of Education, Cairo*

## ENGLAND

**D**URING the last twenty-five years the advances in educational thinking and methods have been revolutionary, and the N.E.F. has done an immense deal to make those advances possible and to consolidate them. The achievement of the N.E.F. has been particularly notable in four ways:

(i) By helping to bring about a better understanding among teachers of how a young child grows, and what his needs are. The results have been a transition in primary schools from a system of class teaching to one based on the individual child, more imaginative endeavour to provide an environment in which children will develop well, and the realization that they will learn better through interests and activities than merely by formal instruction.

(ii) By awakening public sympathy for handicapped children and helping educationists to discover what to do for these children so that they will make the best of the aptitudes they possess.

(iii) Enabling us to learn about the educational systems, methods and programmes of other nations through its international conferences.

(iv) By describing and explaining clearly and simply relevant developments in psychological study.

Lastly, one of the most important things that the N.E.F. has done is to give us *The New Era*, which is one of the most valuable and stimulating of our educational journals. One never reads it without learning something, and without being moved to try to do one's job better.

J. COMPTON, *Director of Education for Ealing*

**T**HE N.E.F. in England has represented an organized body of opinion, in touch with similar opinion all over the world.

In 1931 the Fellowship was asked to present a memorandum to the Consultative Committee of the Board on the education of children between two and seven. When this had been done, Mr. A. J. Lynch gave oral evidence, and, at the Committee's request, placed at its disposal the material collected by the N.E.F.'s international Commission on Nursery Schools, which it used as the basis for further investigations abroad.

In the same year a departmental committee of the Board was set up to consider the relation of the independent schools to the state. Wishing to discover what valuable experiments were being undertaken in these schools, the committee asked the N.E.F. to submit evidence to them on the subject. A memorandum was prepared in May 1931, which was approved by thirty-four independent experimental schools. Supplementary oral evidence was also provided. This evidence was referred to in the Board's report as particularly valuable.

By 1932 the Fellowship was recognized everywhere in England as the representative of the pioneers in education, and all those wishing to take part in an international movement joined its ranks. The Consultative Committee of the Board called regularly upon it for evidence—as for instance the Spens Committee on Secondary Education, which reported in 1938, and the Norwood Committee of the Secondary Schools Examinations Council (1941-1943).

WYATT RAWSON,  
*Director of Studies, Cranborne Chase School,  
Formerly Joint Organizing Director, N.E.F.*

**D**URING the darkest days of the war, the English Section was fortunate in the inspiration and leadership of H. G. Stead, whose book *The Education of Community* both reflected and directed the aspirations of its members towards



the educational reforms which were summarized and widely circulated in a manifesto in 1942. Chief attention in the years immediately preceding the Education Act of 1944 had been concentrated on the democratic reform of the English education system, and the E.N.E.F. had the satisfaction of seeing most of the reforms in administration and provision that it advocated either enacted or enabled by that measure. From January 1943, when Dr. Stead died, until the end of 1947, Mrs. Hilda Clark was Secretary, implementing his policy of setting up local branches.

But already in 1944 the E.N.E.F. had turned its attention to the content and methods of a reformed education, matters for the teachers rather than for the legislators, which the spate of educational propaganda preceding the Act had tended to overlook.

Of the three main types of secondary education envisaged by the Act, Grammar, Technical and Modern, the last constituted the most pressing problems, since it caters for seventy per cent. of the nation's adolescents. It was the subject of the Stead Memorial Fund Research. But all over the country E.N.E.F. Branches, stimulated by the Fellowship's Education Committee, studied the problem and worked out schemes for projects, activities, social surveys, neighbourhood studies and the like, suited to the bent, ability, and interests of the modern school pupil.

A second problem in this field was that of the nature and purposes of the secondary technical school for pupils of 11-16. The E.N.E.F. in consultation with members of all branches of the educational system and with representatives of industry and commerce worked out a statement defining Technical Education and the relation of school education to it.

A third problem of great importance and

complexity was that of subsuming all types of secondary education in the comprehensive school. Here again the E.N.E.F. published a pamphlet, based on the ideas and experience of a group of its members, that focussed attention on the grounds for the comprehensive school and indicated the lines on which such a school might develop.

Thus in the implementation of the Act, the E.N.E.F. sought actively to promote thought and discussion on pressing issues. Other fields in which problems were tackled were the training of teachers, especially for the new secondary schools, the transition from stage to stage in education, including the problems of selection or allocation to secondary schools, and the transition from school to work, continued education and the links between education and industry, the museum services and their new techniques of service to the schools, and the educational and social problems presented by the cinema and other media of mass amusement.

The national importance of the work the E.N.E.F. was doing has been recognized by the Ministry of Education since 1949 by the award of a grant.

During the present phase of educational development in England and Wales, while the progress of reform waits upon educational provision, the E.N.E.F. has set about an examination of its basic concepts, a critical re-interpretation of the implications in current thought and practice of the formative ideas that have carried over from the earlier phases of its growth. It is also concerning itself with working out priorities for education, and with bettering understanding on common problems between education and industry.

H. RAYMOND KING,  
*Headmaster, Wandsworth School,*  
*Past Chairman English N.E.F.*

## FRANCE

THE Second World War interrupted us at a moment of great hope. Since 1921 the French Section has been concentrating all its efforts upon introducing the methods of the New Education into the enormous mass of public education. This was an essential task in our country because the great majority of the children go to State schools throughout their

school days so that the Section could not concern itself solely with the very interesting experiments that were being made in a handful of private schools. By 1939 we were just beginning to see chances of success from our efforts. A great deal of work had been done, in isolated pieces of educational research, in propaganda, in arranging meeting places for experimentally-minded



teachers, and in holding meetings, refresher courses, visits to schools and discussion groups. All the prestige and incessant activity of our learned Presidents, all the interest aroused by the International Conference at Nice in 1932, and all the successful experiments made abroad by Montessori, Decroly, Dewey, and the great reform of public education in Belgium in 1938, were required before we could get the French Ministry of National Education to cease their complete indifference to our demand for reform.

One essential factor in our success in gaining the Ministerial ear was the number of daring experiments made by teachers who, following the trail blazed by Proft and Freinet and a growing number of primary school inspectors, were introducing into their schools the techniques of the New Education (school co-operatives, school printing presses, group work, etc.) and the many exhibitions arranged, such as the 'Universal Exhibition' of 1936. Another thing that helped, perhaps, was the success at their Matriculation examinations of pupils from such schools as Clamart and La Jonchère who had been educated from the Kindergarten upwards according to the findings of the new education.

The general wish for reform first bore fruit in the reform of the Certificat d'Etudes Primaires, in the raising of the school-leaving age, in the curriculum of the 'Classes Nouvelles' and in the setting up of special classes directed towards educational guidance. The initiation of all these things constituted the programme of the French Section. The first thing they did was to insist, in numerous resolutions and recommendations to the Ministry, that any change in the structure of education must always be accompanied by a change in teaching methods and in the attitude of the teachers towards the children at each stage of their development. Further, the French Section demanded that any technique which had already been tried out and which had proved its value in assuring the harmonious development of the whole child as well as his efficient education should be authorized and encouraged. We never put forward any recommendation or resolution until we had obtained the unanimous agreement of all the teachers who were concerned with the same problems (such as the Pedagogical Society, the Northern Group of Friends of the New Education, the Printing Press in School, Peda-

gogical Information, etc.). Representatives of these bodies took part in all the detailed work which both preceded and followed each reform carried out at Ministerial level, i.e. the reform of the Certificate d'Etudes Primaires, the setting up of classes for educational guidance, plans for raising the school-leaving age, leisure-time activities. MM. Langevin, Piéron and Wallon themselves often drafted the resolutions sent to the Ministry. The Section considered it essential that each administrative measure should reform not only the structure but the methods of education. Certain newspapers and periodicals (*Esprit*) published and commented on these recommendations to the Ministry and thus helped to prepare public opinion to accept a new direction in school life. This careful education of public opinion is an indispensable measure in any democratic country.

Then, as they appeared, each Ministerial bill was submitted to careful and critical scrutiny by these same groups of people. Criticism was directed above all against the timidity with which reforms were being put forward, against the lack of refresher courses for teachers which accompanied them, and the lack of true adaptation of school courses to the psychological development of the child. Thus the prestige of our Presidents as scientists and humanists enabled us to indicate how educational reform could become a real instrument for social progress.

To sum up our pre-war activities: a group of scientists who occupied important posts (Professors at the Sorbonne, at the Collège de France and members of the Institute) had become aware of the need to reform our methods of education and were working effectively towards doing so, not only in their own work but through their contact with teachers who were using, to an increasing extent, the findings of the scientific men in their teaching techniques. Many schools, both State and private, had been applying for several years the various techniques of the New Education—adapting teaching to individual needs team or group work, school co-operatives, finding proper incentives for school work, adjusting teaching techniques to the growing capacity of the child and to his personal aptitudes and interests, ensuring his creative freedom, engaging him in self-discipline, using the collective life of the class as a means of education, increasing the child's sense of responsibility, etc. The schools



concerned were able to introduce all this without arousing any serious opposition from the parents and with great success among the pupils.

In public primary education, from the nursery school to the end of compulsory schooling, we saw the wide and deep impact of the new opinions in the rapid growth of the school co-operatives instituted by M. Freinet and M. Profit and also in the very great number of individual experiments set on foot with the encouragement of many primary school inspectors. As regards secondary education (grammar schools and colleges, teacher training colleges and professional training institutions) from the time the pupil leaves the primary school until he reaches the university, we see a less thorough-going but all the same quite definite influence of the New Education, thanks to many personal experiments (Mlle. Carroi and MM. Gal, Weber and Weiler). The administrators, both at the Ministry and in the Inspectorate, were not as yet entirely won over to the New Education but they were already fully aware of the importance of the movement and of the wishes of a great many teachers. They could not help being impressed by the scientific and humanist value of our Presidents and Vice-Presidents.

The French Section of the N.E.F. was already eighteen years old at the outbreak of war and had its offices in the Musée Pédagogique, which was a national centre for educational research, run by some of our best-known scholars who were in charge of the publication of the magazine *Pour L'Ere Nouvelle*, and who, through a small Bulletin, were in touch with forty departmental groups of members, who had at their disposal the enormous educational library of the Musée Pédagogique. Even before its actual declaration, war had greatly disturbed the work of the French Section of the N.E.F. All its energies were bent on preparing an International Conference, to be held in Paris from the 3rd to the 18th August, 1939, under the title *Teachers and the Democratic Ideal*. This conference had been fully prepared by an International Commission which met in Paris and included members of the Executive Committee of the French Section, the President of the N.E.F. itself, and officers from some other National Sections.

Educationists from many countries had already enrolled; but the conference had to be cancelled and all our efforts directed towards our immediate

concerns—the safeguarding of the youth of our country. Finally we had to suspend the work of the French Section and its Bulletin in April 1940, and with the Occupation our committees broke up and our members were isolated.

### *How We Took Up Life Again*

The members of the Executive Committee survived, in exile or in prison. It was possible, by underground means, to maintain some contact during the Occupation, particularly between the Presidents and the Secretary, and at least our faith and our resolve remained unaffected. As soon as the Liberation was effected, we were able to find each other again and during the winter of 1945 the offices at the Musée Pédagogique were re-opened and contact was made with all that remained of the departmental groups of the Fellowship and with all those members who had remained faithful to the Fellowship's ideas. A meeting was held in Paris for all those who could get there, on the 8th February, 1945, under the Chairmanship of M. Langevin, who had been saved from imprisonment in Germany by being carried over the mountains into Switzerland. This was a most moving reunion.

Under the inspiration of the N.E.F. itself, the French Section decided to take up and continue its work. Their road had already been traced for them because, during his brief term of office at the Ministry of National Education, M. Wallon had had time to create a Commission for the Reform of Public Education which out-lived his own term as Minister. M. Langevin was made President of this Commission, of which M. Wallon and several of our Paris members, were members.

For a time, the pre-war members of the Executive Committee continued to function. Several Bulletins were published from April 1945 onwards, and in January 1946 *Pour L'Ere Nouvelle* was able to appear again with Mme Roubakine and M. Weiler as Editors. The new team, on which the old one was fully represented, resumed the good work. Since the heavy blow of Professor Langevin's death in December, 1946, we have been led by Professor Henri Wallon as President and Mme. Séclet Riou and M. Roger Gal as Secretaries.

E. FLAYOL,  
Secretary French N.E.F.  
1921-1946



## GERMANY

ALREADY at the time of the first World War, certain tendencies had become apparent in Germany—particularly in the Kindergarten and in Adult Education—which aimed at a complete reform of education. The existing type of school was held to be a violation of the child's right to his own life and thoughts, which were made subservient to the adult's way of thinking. The ideas of Mme Montessori and of the Waldorf School therefore found much support, and there arose a demand for the child-centred school. The movement also opposed the traditional type of adult education, which sought merely to popularize academic knowledge demanding instead an education that would nourish the whole personality. The method would be that of a discussion group or workshop. In fact a periodical founded, at that time was called the *Arbeitsgemeinschaft* or workshop. The aim of the school was to secure a deeper understanding of life. Hence the demand to base all education on the laws of human development.

This was the situation when the N.E.F. held its first International Conference in Germany at Heidelberg in 1925. This congress produced the most marked results. It brought together for the first time the forces of the new education. The teachers of Hamburg and of the so-called Teachers Guilds of Württemberg showed themselves particularly progressive. But the broad mass of teachers soon sank back after the first World War into the old tradition of education. The Fellowship attracted chiefly those who were convinced of the rightness of the ideas expressed by N.E.F.—especially those working in the Kindergarten and in Adult Education. They were most of them forced to try and realize their dreams in schools where the curriculum and official regulations made the new education almost impossible.

Between 1925 and 1929 I was able to assist Dr. Rotten in her efforts to further the new education. The Movement was alive throughout Germany and everywhere attempts were made to secure the 'child-centred school'. Of the greatest value was the periodical *Das Werdende Zeitalter*, which was kept going by enormous sacrifices by Elisabeth Rotten and Karl Wilker. What we lacked, however, was a research centre: this I was able to establish under the name of the

'Schule der Volkschaft' (School of the People) at Marktbreit a/Main near Würzburg. Here conferences took place and from here scientific investigations were organized throughout Germany. (It was forced to close in 1933.) The Elsinore Conference (1929) then gave us an opportunity of showing clearly what the German supporters of the N.E.F. stood for. We tried to show this in the realm of art education by means of an exhibition in which Germany, Austria and Switzerland all took part. The conference was largely concerned with the Dalton Plan, and we wished to show that this was merely a method based, it is true, on the results of psychological research, but having as its goal the initiation of the child into the adult's way of thinking. We did not believe that child psychology should be used for such an end, as we thought children and young people should be allowed to live and think in a way consonant with their own stage of development, and not in ways imposed upon them by the adult. Starting with the realm of art, as shown at Elsinore, we attempted to work out the same principles in other spheres of education, including even the natural sciences. There were numerous study meetings up to 1933 and a post-Elsinore N.E.F. Conference at Dortmund, that dealt with Education and Industry.

Dr. LEO WEISMANTEL,  
*Professor der Pädagogie in Fulda*

By 1930 the N.E.F. had gained such importance in Germany that Dr. Conrad Heinrich Becker, the former Minister of Education for Prussia, agreed to lead the group of sixty to seventy teachers, administrators and professors, who were to attend the Fellowship's Sixth International Conference at Nice in 1932.

By that time the second problem of education, that of the relation between the individual and society, had become the central theme of discussion in the N.E.F. In commenting on the work of the conference Becker pointed out that it was the permanent task of the Fellowship to see that all responsible educators should keep alive the spirit of the new education in the hearts and minds of teachers and administrators throughout the world.

Less than a year later all possibility of action



was taken from the new education movement in Germany. Elisabeth Rotten therefore left for Switzerland. The N.E.F. organization in Germany was destroyed, its followers prohibited from speaking or writing, some being summarily dismissed from their posts and others going into exile. But twelve years later, when the dictatorship was overthrown, there arose at once a strong desire for a renewal of the old ties. Again it was Elisabeth Rotten who came forward and was responsible for an invitation to twenty former German school reformers to come to Switzerland. During their stay the question of a revival of the German Section arose, and after careful consideration an international meeting of former and new friends of the N.E.F. was planned in Germany. It took place at Jugenheim, Hesse, in August 1950, with the assistance of N.E.F. Headquarters in London, and was a great experience for all taking part.

Since that time a German Section of the N.E.F. has again been in existence with more than 300 members, and groups in Berlin, Hamburg, Dusseldorf, Kassel, Frankfurt, Wiesbaden, Darmstadt, Stuttgart and Munich, and the co-operation of a number of new education experimental schools.

I believe—and many would, I think, agree with me—that the need for the Fellowship is as

great now as it was in earlier days. The struggle for educational reform still means for most people only the reorganization of the school system, and relegates the real reform of the inner life of the school to the background. It is in this task of reform within the school that the Fellowship offers to all educators of good will such opportunities for co-operation, mutual understanding and support. Our experimental schools, timidly at work again, need encouragement and help. We seek to turn the old traditional school into a centre for children's researches, where they can work at realistic projects which they have planned, where they can live together and develop an increasing insight into the need for mutual help, respect and love, and acquire an understanding for other peoples and nations and the desire to live together in peace. These are great aims: they cannot be achieved by laws, administrative measures and decrees, but can only come from the initiative and devoted enthusiasm of individuals.

It is to secure and strengthen such personal enthusiasm that the German Section has been refounded. It has established living links with the heart and headquarters of the movement.

FRANZ HILKER,  
*Director, Pädagogische Arbeitstank,*  
*Wiesbaden*

## HOLLAND

IT is impossible to be certain about the influence that the N.E.F. itself and its Dutch Section have had on education in Holland, for no one knows how education would have developed during these last decades if the Fellowship had not existed. Personally, however, I am convinced that the N.E.F. has had a considerable influence in a great variety of ways. Its conferences and its publications in periodicals, books, pamphlets, have inspired many of our countrymen, giving them new ideas and starting them on the road towards renewing the substance and methods of their teaching. Yet when the Dutch Section started in 1935 the basic ideas of the N.E.F. were new in this country and were generally considered impracticable. They were often ridiculed, and were definitely opposed and sometimes fought by leading educationists. This has completely changed. Immediately after the war the Dutch Section started an extensive propa-

ganda for renewing education by founding a council for educational reconstruction. Although this effort also at first roused definite opposition in some quarters, the situation now is such that many of the fundamental ideas of the N.E.F. are generally accepted as right and its aims as desirable. The only difficulty is that the carrying out of these ideas is still only possible to a very limited extent. But the ordinary attitude towards such educational reforms as the N.E.F. has stood for during so many years is entirely different. Many organized efforts are on foot to secure changes in organization and in teaching methods: alterations have been made in the laws on education, and I am certain that these hopeful phenomena have been influenced by our movement, even though only in part or indirectly.

KEES BOEKE,  
*Director, Werkplaats,*  
*Children's Community, Bilthoven*



# INDIA

THIS is meant to be a 'personal statement' and not a chronicle of the varied achievements of the New Education Fellowship which is—or should be!—known to all teachers and educationists who have kept their educational eyes open!

My contact with, and appreciation of, the work of the Fellowship goes back to the middle of the 'twenties when I was a student of Education in the University of Leeds. I happened by chance to come across those excellent Reports of the Conference on *New Ideals in Education* which used to record, in a stimulating manner, the newer developments in educational thought and practice in England which followed in the wake of the first World War. On my return to India, my first appointment was in the Education Department of the Aligarh Muslim University, where the stimulus of the ideas, for which that conference and later the Fellowship stood, continued to play a dynamic part in shaping my educational outlook, as it no doubt did that of many other contemporaries of mine working in Indian schools and colleges. The enthusiasm of Mr. A. C. Hervey and some other friends brought into being the Indian Section of the N.E.F. with its headquarters at Lahore and, through its stimulating influence, several N.E.F. branches and groups were formed in other cities. They never achieved large membership but, as they generally attracted teachers of training institutions and progressive schools and other 'new educationists', their influence, direct and indirect, was greater than their numerical strength would appear to warrant. In 1930 we had the first New Education Fellowship Conference at Indore at which I had the privilege to preside. The address which I gave on the occasion was later published under the auspices of New Education Fellowship (London). It was entitled *The Message of the New Education* and attempted to present and discuss the basic principles of this 'New Education' in the context of the national and international situation. Interested educationists from all over India came together at the occasion not only to discuss these principles in general but also to consider their relevance and application to Indian education. These conferences have continued to be held since, in co-operation with the annual sessions of the All-

India Federation of Educational Associations, the last one being in Bombay in December 1951.

The leaven of these ideas continued to work, albeit slowly and the next landmark occurred in 1935 when a distinguished team of what I may call 'New Education Fellowship educationists', headed by Dr. Zilliacus, paid a visit to India and travelled all over the country, delivering speeches, exchanging ideas and establishing stimulating contacts. I believe that happily inspired visit did impart a considerable dynamism to the movement for New Education, focussed attention pointedly to the gap between 'what was' and 'what might be' and prepared the way for the next big step forward which, like many other valuable things, was one of Gandhiji's gifts to India!

Educational circles in most countries have some acquaintance with, and appreciation of, what is known as the movement of Basic Education in India which was initiated in 1937. But many persons outside India are not fully conversant with the psychological link-up between Basic Education and New Education. Many of us who had been working in the field of education were seriously dissatisfied with the general educational set-up in the country and the ideology, the curricula and the methods of work that prevailed in most of the schools. We had advocated better techniques but our ideas largely remained at the theoretical level and failed to break down inertia and irradiate actual school practices on a large scale. Gandhiji's unorthodox and revolutionary approach to the whole problem of education—which called for a complete change-over from the traditional, bookish pattern to a pattern rooted in life and based on active and productive work—gave a jolt to the mind of the country. It is a matter of considerable psychological interest that this powerful support to some of the basic principles of New Education came not from any professional student of education or educational administrator but from one who had never been a teacher in the ordinary sense of the word! Mahatma Gandhi had acquired his educational understanding in the hard school of life, i.e. through first-hand experience of the needs and the psychology of millions of his countrymen. His rough-hewn but



basically sound ideas were translated into educational terms by India's most distinguished educationist, Dr. Zakir Husain, who too had not studied educational theory in any training college but who had gained his educational vision through practical work in the well-known national institution, the Jamia. While many orthodox, tradition-wedded teachers and educational administrators opposed the scheme, many of us, who had been labouring in schools and training colleges to popularize the ideas for which New Education Fellowship stands, welcomed the new movement because it gave us the chance to try and put them into practice on a larger scale than had been possible all these years. The last decade has, however, been so overshadowed by all kinds of social, political and economic difficulties that it has not been possible to implement them as successfully and widely as we had wished and planned to do. But there is no doubt that this new development has put educational orthodoxy and reaction on the defensive and every extension of its *basic* features—I emphasize the word *basic*, because, like all movements, it has also collected round it certain features which are incidental and not integral to it—is a triumph for the creative and practical outlook in education. Its influence is also being slowly felt in the field of secondary education, where a radical reorganization is yet to be achieved but a broad basing of the curriculum, the introduction of crafts and practical work and training in citizenship are already being attempted in many schools.

Progressive schools are also working out new and creative techniques of teaching art, of developing self-government and introducing the element of free and joyous activity into the life of children.

Since 1945, I have had closer personal contacts with the work of the Fellowship and have been associated with some of its distinguished representatives at international conferences and committees. If I were an 'outsider' I would have liked to pay a tribute to their educational vision, their sense of fellowship, their labour of love on behalf of education which should be a source of joy and self expression for children and a means of promoting better human understanding. But, as one intimately connected with it, I am precluded from paying this *personal* tribute to its organizers and can only say that this organization, with comparatively and *undeservedly* limited resources, has played a vital rôle in spreading sound, progressive, and humane educational ideas throughout the world through its conferences and committees, its study groups and its publications which include valuable monographs, reports, studies and books brought out under the auspices of its Book Club. I do hope that educationists all over the world, who have derived inspiration from its work, will endeavour to ensure that this work is not allowed to suffer on account of inadequate finances or a too restricted H.Q. staff.

K. G. SAIYIDAIN,  
*Joint Educational Adviser to the  
Government of India*

## ITALY

THE influence of the movement of progressive education, and particularly of the N.E.F., on the Italian schools and on the Italian teachers can be clearly traced only in the period following the fall of fascism. Before that event contacts with the N.E.F. had been established by some Italian educators, like Giuseppe Lombardo-Radice and Ernesto Codignola, who succeeded in some way in establishing some links between neo-hegelian idealism and activity school methods. Especially the new elementary school programmes enforced by the school reform of 1923 and worked out by Lombardo-Radice were inspired by the movement of the 'new schools' and influenced educational practices. These new trends were counteracted by fascist authoritarian rule of

Italian schools that grew stronger and stronger during the following two decades. It is worth noticing that after the fall of fascism educational revival along progressive lines started again at the elementary school level. The influence of the N.E.F. was brought to bear on Italian education through the active participation in a far-reaching programme of educational rehabilitation of Professor Carleton Washburne, who was then Allied High Commissioner for Education in Italy. The new elementary school programmes of 1945, enacted under liberal Minister of Education, Guido De Ruggiero, reflect some main ideas of the new education movement, including activity methods, self-government by pupils, and stress on the social



purpose of education and on the teachers' need to treat individually each child. These principles have influenced to a certain extent educational practices in Italy during the last six years. The elementary school 'Scuola-Città Pestalozzi' in Florence, itself a public school, headed by Professor Ernesto Codignola, President of the N.E.F. Section in Italy, and a personal friend of Professor Washburne, is the best example of how the new education principles, and the ideas for which the N.E.F. stands, have affected the Italian schools. Teachers' training also has been affected by this new trend. At the Teachers' College of the University of Florence these new methods have been expounded to students by Professor Codignola and by Professor Francesco De Bartolomeis. Active in bringing up elementary teachers in the N.E.F. methods has been for several years Dr. Margherita Fasolo, of the Normal School 'G. Capponi' of Florence. A course to Florentine teachers organized by Professor Codignola in Florence during the winter 1951 and given by Professor De Bartolomeis, Dr. Fasolo and me, has proved successful in interesting groups of teachers in the N.E.F. ideas. A conference on the ideas and methods of progressive education was held during the month of June 1951 in Salerno by Professor De Bartolomeis and me and new groups of teachers in the south have become interested in the N.E.F. On the theoretical level, the magazine, *Scuola e Città*, founded in January 1950 and directed in Florence by Professor Codignola with the collaboration of

De Bartolomeis, Fasolo and me, as Editors, and with a Board of Directors that includes such internationally well-known sponsors of the ideas of the N.E.F., as Joseph Lauwerys, L. Meylan, P. Volkov and C. Washburne, has made many Italian elementary and secondary school teachers and some sections of Italy's public opinion acquainted with the movement of progressive education and with the N.E.F. After completing its second year of life, this magazine has come to be regarded as the most important periodical in the educational field in Italy.

The movement of progressive education is still in its infancy in Italy today. The main features of the country's school system have little in common with the principles and practices of new education. Nursery schools are still mostly run by nuns whose training in psychology, child care and education is very poor. The centralized organization of Italy's school system and the extremely low salaries of the teachers give little chance or possibility for experimentation and research of independent methods. The teaching of psychology in teachers' colleges and universities is very limited. The influence of the Catholic Church on Italian education at all levels and on family life in the country at large counteracts the efforts of liberal and progressive educators. However, some pioneering work has been done and new forces are at work now trying to break the path toward a spiritual regeneration of Italian youth.

LAMBERTO BORGHI,

*Professor of Education, University of Pisa*

## LATIN AMERICA

MY personal impression is that the N.E.F.'s influence on the countries of South America has been preponderant. This fact became clear to me during the three tours I undertook in Latin America. It is of no importance that in many places no branches of the N.E.F. exist. The fact is that the ideas of new education are gaining ground everywhere in spite of the resistance of tradition and routine. Here in Colombia, for instance, there is no group with a name corresponding to the New Education Fellowship, but the Gimnasio Moderno, which has now entered on its 38th year of life, represents the ideas that the Fellowship stands for and is proud to consider itself the N.E.F.'s representative in Bogota.

As regards Dr. Decroly, Colombia was precisely the one country in Latin America that he visited—at the invitation of the Gimnasio Moderno in 1925. The influence that this great educator had on us was extraordinary, and very great also has been the influence he has exercised, although at a distance, over the whole American continent.

AGUSTIN NIETO CABALLERO,  
*Director, Gimnasio Moderno, Bogota*

For a very long time South America has been interested in Belgian education and particularly in the method of Dr. Decroly. Bolivia started in 1912 by inviting Belgian educators, such as Rouma and Julia Degand, to visit it. Then it was Colombia's turn. Nieto Caballero, during a visit



to Europe, became enthusiastic about the Decroly method and succeeded in persuading Dr. Decroly to undertake a lecture tour in Colombia in 1925. The method was introduced there and used at the gymnasium of Bogota. Chile also became interested and invited the Belgian inspector, M. Jeunehomme, one of the authors of the new Belgian plan of studies of 1936, to come and introduce the method into the state schools.

In 1929, thanks to the efforts of Olympia Fernandes, I was able to spend some time in Uruguay. Two Decroly schools were opened near Montevideo, one at Malvin, directed by Olympia

Fernandes, the other being run by Olaizolas. The Government of Uruguay itself helped in the construction of these magnificent schools.

The Argentine Republic also sent teachers interested in the new methods to Belgium, and Dr. Adolphe Ferrière was invited in 1930 by all these countries on an extended lecture tour, and returned full of enthusiasm for what he saw being done there. In no other part of the world can one see the Decroly method better applied, adapted to differences of climate and environment, than in South America.

AMELIE HAMAÏDE

## NORTHERN IRELAND

IN those difficult days from 1923 (the year of our first Education Act) to 1930, some administrators and educationists in Northern Ireland, perplexed as they were with the problems of trying to make up the leeway in educational provision here, found great inspiration in the aims and work of the New Education Fellowship. In 1930, at a meeting addressed by Dr. Boyd of the Department of Education in Glasgow University, a Northern Ireland Branch of the New Education Fellowship was formed to be, as an early minute stated, 'a meeting-ground of all those interested in the development of educational ideals'.

There have been, so far, three phases in the development of the Fellowship in Northern Ireland. In the first phase members met to discuss the aims and practice of progressive education and to hear from visiting educationists of experimental work in England and other countries, such as Denmark. In the second

phase, between 1940 and 1947, the year of our new Education Act, discussions centred round the problems and possibilities of educational reconstruction in Northern Ireland. Since 1947 the Fellowship, which had then become a National Section (1944) directed its efforts towards arousing public opinion in spheres where our provision still seems to lag behind, e.g. in the Juvenile Employment Service, in research connected with pupils' record cards, and particularly in the care and education of handicapped children.

Perhaps in the next phase the Fellowship in Northern Ireland—the only common meeting-place of parents, teachers and administrators—will play its part in trying to improve the quality of education—for that is now a fundamental problem everywhere.

*W. McClure, Stranmillis  
Training College, Belfast*

## PAKISTAN

THE N.E.F., as we understood it twenty-five years ago, was merely a restatement of the fact that given proper environment and intelligent guidance a pupil will invariably try to release his or her creative faculties which, in turn, will bring such joy that learning will become effective and fruitful. A large number of teachers in my country regarded the new ideology as a fad of educational theorists. They thought that the new education was at best an interesting topic which was good enough when one talked about it but which was most elusive the moment one thought of putting it into practice. Only a

small minority of teachers were attracted by it to the extent of considering it worthy of a trial. A few New Education Fellowship groups were formed but they continued to be ineffective and our education, generally speaking, remained unaffected. The chief reason for this ineffectiveness was that the literature issued by Headquarters advocated ideas which were conceived in relation to a certain set of conditions which did not exist in this country. The ideology of the new education was generally appealing but its ideas seemed to us unworkable as they conformed to a type which was totally foreign to us. Poverty



of the people, ignorance among the masses, lack of purpose in our educational activity and a lowering of the commercial value of knowledge, all combined to make the new education a mere pious ideal unrelated to life. It would not be an overstatement to say that the new education had failed to catch the imagination of the average teacher. Even amongst those who pretended to understand its meaning it really meant fine rhetoric and no more. It is a dismal picture indeed, but nevertheless true.

In August 1947, the Sub-continent of India and Pakistan was partitioned and we in Pakistan faced an unparalleled catastrophe. All the old values crumbled down. All the old loyalties were smashed to smithereens. But, thanks to our National zeal and pride, this emotional doldrum was not allowed to grow and at that very moment of bloodshed and carnage, that is, as early as November 1947, all the educationists of Pakistan were gathered together at Karachi, the capital city of the newly-born state, to take stock of what was left and to scrutinize our educational values. It is most gratifying to record that our faith in human goodness, social justice and the brotherhood of man remained unshaken and intact and that in that hour of dire national calamity we thought of the generation of our children at school, and of the boys and girls who were reading at the colleges and the universities. We decided to give the new generation all the facilities that we could afford, to give meaning to our newly-won liberty by

granting to our new generation all possible freedom of thought and action in the happiest possible environment to enable them to develop into men and women who will respect liberty, who will strive for universal peace, who will insist on social justice and the equality of man. We discovered that the ideals and aims of the new education conformed to the Islamic ideology of education.

The one obvious and happy result of this realization has been that our teachers, from the elementary to the university stages, have come to have faith in their vocation and life. They have begun to love their pupils as they had never done before. To each of them their school is no longer a place where they go to merely earn a living but a field of joyous striving where a generation of healthy, happy and vigorous men and women is being nurtured. Teaching and learning are a drudgery no more. True, many of our schools are ill-equipped; many of our educational buildings are not fit for their purpose, and what is more, a large number of our teachers are untrained; yet we are guided by an ideology in which we have an unshakeable faith and we are being pushed forward by an enthusiasm which we had never experienced before. All the impediments are being got over gradually and we hope to realize our aims of giving the best that we can afford to our boys and girls.

And is this not what New Education stands for?

PROFESSOR BASHIR HASHMI,  
*Principal, Central Training College, Lahore*

## SCOTLAND

THE New Education movement found a ready response in Scotland from the beginning. For this there are two very different reasons. The one is that Scottish people, generally, take for granted most of the fundamental principles of the Fellowship. With Scotsmen scattered over the world they are internationally minded. They believe firmly in equality of educational opportunity and pupils of all classes mix freely on equal terms in their schools and universities. Co-education which is a chronic subject for discussion south of the border is regarded as a matter of course. Faith in the best possible education for everybody is rooted deep in the national tradition. Their one limitation from the point of view of the new education is their excessive faith in the hard

way of learning, engendered by the hardness of their way of life. There is a general distrust of a 'soft pedagogy'. They take education seriously and make sure that the scholars are kept at their task if necessary by a firm discipline in which the strap plays a considerable part. Hence the second reason for the appeal of the new education, in protest against the severity of the commonly accepted punishments and constraints.

In actual fact there were not a few new educators in Scotland early in the century. The Child Study Association inspired from America had no more energetic or more practical members than the Edinburgh group, and the gospel of Rousseau was being propounded faithfully to students by people like myself. A. S. Neill,



# N.E.F.

## SECTIONS AND THEIR SECRETARIES

### AUSTRALIA

|                   |  |
|-------------------|--|
| Federal Council . | Mr. W. D. Neal, 98 Banksia Terrace, South Perth, W. Australia. |
| Canberra .        | Miss N. Richards, Reid House, Canberra, A.C.T.                 |
| New South Wales . | Mrs. I. Speight, Ferndale Road, Beecroft, New South Wales.     |
| Queensland .      | Mrs. C. Hartland, Vale Street, Wilston, Brisbane.              |
| S. Australia .    | Mr. G. W. Davison, 15 Stuart Road, Dulwich.                    |
| Victoria .        | Mr. A. K. Sandell, 2 John Street, Kew, E.4.                    |
| W. Australia .    | Mrs. Hazelhurst, 53 Hampden Road, Nedlands.                    |
| Tasmania .        | Mr. T. Jacobs, 65 Augusta Road, Lenah Valley, Hobart.          |

### BELGIUM

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| French Section .  | M. H. Biscompte, rue Alfred Cluysenaar 29, Saint-Gilles-Bruxelles, Belgium. |
| Flemish Section . | Dr. Maria Wens, Nieuwe Vaart, 42, Gent.                                     |

### DENMARK

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| . . . | Mr. T. Gregersen, Frederiksberg Alle 34, Copenhagen V. |
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### EGYPT

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| . . . | Dr. Y. S. Kobt, Institute of Education, Mounira, Cairo. |
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### ENGLAND

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### FRANCE

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| . . . | Mme Séclet-Riou, Groupe Français d'Education Nouvelle, Musée Pédagogique, 29 rue d'Ulm, Paris Ve. |
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### GERMANY

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| . . . | Herr Bruno Karlsson, Jugenheim/Bergstrasse, Pauerweg, 14, Germany. |
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### HOLLAND

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| . . . | Mevr. S. Freudenthal-Lutter, 44 Franz Schubertstraat, Utrecht. |
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### INDIA

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| Bombay Presidency . | Dr. K. C. Vyas and Mrs. S. Bannerji, New Era School, Hughes Road, Bombay 7. |
| New Delhi .         | Dr. U. S. Gheba, Child Guidance Clinic, 12 Lady Hardinge Road, New Delhi.   |

### ITALY

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| . . . | Prof. E. Codignola, Via Mantellate 8, Florence. |
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### NEW ZEALAND

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### NORTHERN IRELAND

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| . . . | Miss M. Pate, 25 Cherryvalley, Belfast. |
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### NORWAY

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| . . . | Miss R. Froyland-Nielsen, Maridalsvg, 144B, Oslo. |
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### PAKISTAN

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| W. Punjab . | Mr. Anis-ud-Din Ansari, Central Training College, Lahore. |
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### SCOTLAND

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### SOUTH AFRICA

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| Cape Province . | Mrs. M. C. Petersen, P.O. Box 879, Capetown.              |
| Johannesburg .  | Mr. D. M. Luckin, Jeppe High School for Boys, Kensington. |

### SOUTH AMERICA

|            |   |
|------------|---|
| COLOMBIA . | Prof. A. Nieto Caballero, Gimnasio Moderno, Bogota. |
| ECUADOR .  | Professor J. C. Larrea, Apartado 806, Quito.        |

### SWITZERLAND

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### UNITED STATES OF AMERICA

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JUNE, 1952



joint editor with Mrs. Ensor in the first years, of *The New Era* and author-pioneer, came to the anti-moralist faith he preached so entertainingly in the 'Dominie' books, in rebellion against the harsh practice of the Scottish schools he knew as pupil and as teacher. Everywhere there were teachers in the schools who if not free themselves were ready to receive the call to freedom.

One result of all this was that the Fellowship became a national movement sooner in Scotland than in any other country. There was a good representation of Scots at all the early conferences, and groups which were formed in Glasgow, Edinburgh, Dundee and a number of towns came together in a National Section at the end of 1924. This Section has held well attended conferences for its members every year from that time to this except during the war years when its activities were suspended. The most outstanding event in its history was the Regional Conference held at St. Andrews in 1934 when 400 people came together to discuss *Education for Leisure* under the Presidency of the late Lord Lindsay. The opportunity was taken to demonstrate the good work being done in public schools in town and country by teachers and scholars enjoying the very considerable measure of freedom that the Scottish system allows to those who are prepared to take it.

What has the Fellowship counted for in the educational life of Scotland? That is not an easy question to answer, just because its influence has been exercised indirectly in the line of Scotland's own bent. Three facts may perhaps be noted as of special significance. The first is that from the first the centre of interest of the Scottish Section has been in the problems of the

ordinary schools under the County Education Committees, attended by all classes of the community. We in Scotland are not concerned at all about new schools, but are much concerned to find new ways of civilizing and humanizing education in the schools of the people (which in Scotland means all of us). The second is that there is a very active interest in the new education among parents. Most of the earlier Parents' Associations were started by Fellowship members—Glasgow has a large Child Guidance and Parent-Teacher Association so established twenty years ago and still collaborating with the Fellowship—but since the end of the war the movement has spread on independent lines over the country. Courses on the upbringing of children such as have been held during the last two years by the Ayrshire Branch of the Fellowship attract big numbers. The third is that the Fellowship has always been fortunate in the support of administrators and training authorities. Almost to a man and a woman, the instructors in the training colleges and the university education departments are new educators, many of them active members of the Fellowship, so that the young people who are to be the teachers of the future begin their careers in the right spirit. It is only a matter of time till the older generation of teachers who believe in mechanical learning and the repressive discipline that goes with it give way to men and women of the sort the colleges are now producing. If there is still more corporal punishment than there should be in decent schools, there is a steadily growing realization of the need for better ways.

WILLIAM BOYD,  
*University of Glasgow*

## SOUTH AFRICA

IF we are to review the influence the N.E.F. has had on educational reform in this country, it is important to go back to the International Conference, held here by the N.E.F. in 1934. The conference's Organizing Secretary reported that it had given a great impetus to two comparatively new phases of school work in South Africa, school broadcasting and nursery schools, and had caused an added interest in new methods, art education and Parent-Teacher co-operation. 'But the largest achievement lies in the sphere of intangibles which are difficult to assess accurately.'

Today many of these intangibles have become tangible. School broadcasting speaks for itself; it is a recognized adjunct to the educational programme. The nursery school has come to stay and the De Villiers Commission recommends that it become an integral part of the school system, while the Union Government has established a training college for teachers of the pre-school child. The Parent-Teacher Movement has developed to the extent that numbers of Parent-Teacher Organizations have been formed all over the Union—and has been consolidated



by the establishment of Home and School Councils in both the Cape Province and in the Transvaal. Art education has perhaps suffered the greatest revolution educationally this country has ever known; and the results have been the establishment of Art Centres—and a complete revision of the art curricula in schools.

This difference of approach towards the teaching of art has led to changes in the techniques of teaching generally. These techniques which for want of a better name are now known as 'Activity Methods' are a direct result of the 1934

Conference and were subsequently introduced to teachers both in the Cape and the Transvaal by vocation courses, lectures and study groups organized by the N.E.F. Today these principles are embodied in the recommendations of the De Villiers Commission and underlie the instructions in regard to both the concept and content of learning contained in the syllabuses for the Cape Education Department.

L. DE SMIDT, *Principal of Oakhurst, Girls' School, Rondebosch*

## SWITZERLAND

SWITZERLAND was represented among the founders of the N.E.F. at Calais, 1921, by Adolphe Ferrière, who is still among us as a pioneer. As early as 1899 Ferrière had called into existence and impersonated a New Schools International Bureau (Bureau International des Ecoles Nouvelles). In 1912 he had cordially and actively associated himself with Claparède's foundation of the Geneva School for Educational Sciences (Institut J. J. Rousseau) which—always with Ferrière—was to take such a prominent part in launching and promoting the principles and the name of an 'Ecole Active' in our country and all over Europe. Ferrière's magazine, *Pour L'Ere Nouvelle*, which served as the French organ of the N.E.F., remains a precious mine of documents after having been a multifarious source of inspiration.

The International Conference of the N.E.F. in Locarno (July-August 1927) was in all respects a magnificent success. The Institut J. J. Rousseau—teachers and students—took a most active part in it, as its director I acted as Chairman of the Conference. It determined the constitution of a Swiss Section of the N.E.F. with Hermann Tobler of Hof Oberkirch, and Maria Boschetti of Agno, on the executive.

A number of successful meetings of the Swiss

Section served to make educationists of the different parts of Switzerland better acquainted with one another, and the Swiss Branch took advantage of all the international gatherings of the Fellowship in France, Belgium, Holland, England and elsewhere. The writer of this note had the honour of being associated in the far-off campaigns of the N.E.F. to South Africa, Australia and India. Circumstances did not permit him to transmit as extensively as he would have liked the benefit derived from this wonderful experience.

The settling in Switzerland after 1933 of two pioneers of N.E.F. in Germany, Elisabeth Rotten and Paul Geheeb—who have both kept in close contact with Geneva and Ferrière—has meant a precious enrichment. But we still feel the blow inflicted to us by the death of Claparède (September 1940). Some new men and women have come to the front in different places. We trust that these new torch-bearers will continue to kindle their flame at the source where, owing to Mrs. Ensor and Laurin Zilliacus, we have for thirty years found so warm and so luminous an inspiration.

PIERRE BOVET,  
*Director of the Institut J. J. Rousseau, 1912-44,  
Emeritus Professor of Philosophy, University  
of Geneva*

## UNITED STATES

FOR more than two decades the Fellowship has been in the forefront of educational contacts and exchanges between individuals in different countries. Although government and inter-governmental agencies have been established to work in this field, the N.E.F. is more important

than a governmental agency, because it is free of national foreign policies and represents no efforts to control education by the policy of any single government.

International education has always been one of the major purposes of the N.E.F. and it is now



the new challenge for its work. It is because it can help its members to be adequately fitted to develop a programme in this field (in which there is still so much to be done) that the Fellowship remains an organization of major importance today.

FREDERICK L. REDEFER, *School of Education, New York University*

The results of the activities of the United States Section of the N.E.F. are so numerous and varied that a brief account of them must be considered as a sampling rather than as an inventory.

1. *Research.* One large research project, involving many sub-projects represents the principal activity under this heading. This was the 'Eight-Year Study' financed largely by Rockefeller grants, partly by Carnegie grants, and totalling considerably more than one million dollars. It was the most extensive and thorough-going investigation ever made of the results of the new education, and showed conclusively that students whose secondary education was in accordance with the principles of the new education do somewhat better work in college academically, and far surpass others in such aspects of college life as leadership, initiative, wholesome use of leisure and active student citizenship.

Sub-projects developed new forms of evaluating work of students, new methods of in-service training of teachers, new methods and materials for improving human relationships (inter-racial, inter-cultural, etc.), new studies of adolescent behaviour, new approaches to mental hygiene, and so forth.

2. *Publications.* Continuous publication of the magazine, *Progressive Education*, has kept American teachers and others abreast of modern educational developments. For some years *Social Frontiers*, later called *Frontiers of Democracy*, emphasized the social responsibilities of teachers.

Five books have been published on the various aspects of the 'Eight-Year Study'.

At least ten books have been published by commissions of the Section, as well as many others by individual authors.

Innumerable articles have been published in the great array of American educational journals.

3. *General Effects.* These are hard to measure. But one educational association after another has adopted principles first enunciated by the U.S. Section, and made them their own. Whole

cities (including New York) have incorporated the principles of the new education in their official programmes for the schools. Text books have been rewritten all over the country. Courses in teacher education have been remade in accordance with the new principles. Universities over the country have adopted the 'work shop' technique for courses for teachers, named and originated by the Commission on the Eight-Year Study. School housing and equipment have been modified. The effects of the U.S. Section of the Fellowship have been almost universal in the field of primary education, and have been widespread at all levels.

I think there can be little doubt that the U.S. Section has been the greatest single force in modernizing the schools of the United States.

CARLETON WASHBURNE, *Professor of Education, Brooklyn College, Director of Teacher Training for New York City*

A promising approach in considering the present policy of the American Education Fellowship is to start as freshly as possible on a clean slate. Let us try to state policy as though we were starting a new organization rather than patching up the old structure. Although we cannot eliminate from our tissues the effects of inspiring, thought-provoking communication over the years nor the strains of controversy, we can say to ourselves, 'We shall try to think constructively about the place in American education of this special "Fellowship".'

\* \* \* \*

On a personal basis, 'What do I get from this Fellowship that I do not find in other fellowships?' Most of us have memberships in local, state, and national professional organizations, which are widely inclusive, on the one hand, or highly specialized on the other. The AEF lies between with a membership bound together, in whatever degree, by common purposes, a shared philosophy, and by common ways of communication. How distinctive and valuable are the shared experiences offered by this Fellowship?

Personally, I enjoy this fellowship for a number of reasons. Among AEF members I find (1) a higher degree of faith in man's possibilities when educated in a democratic society; (2) a wider search for evidence about man and his education wherever it may be found in such disciplines as psychology, philosophy, sociology, or economics,



or in the experiences encountered in the home, school, and other community organizations stressing politics, economics, or religion; (3) a greater willingness to accept evidence wherever it leads; and (4) a more consistent refusal to adhere to absolute ends and rules. A special asset of the AEF is the breadth of fellowship including a wide range of specialization: high school teachers, college presidents, nursery school teachers, school board members and other interested citizens, and occasionally high school and college students. Thus the AEF gives its members fellowship with a cross-section of the varied approaches to education, but with a selection upon the basis of greater confidence in human development, in scientific method broadly conceived, and consequent avoidance of absolutes, which have so often barred the progress of sincere but partially blinded humanity. Some of us consider this opportunity for association among like-minded folk with varied responsibilities sufficient justification for the continuance of the AEF with its journal, *Progressive Education*, its regional and national conferences, and its world-wide affiliations.

Can the expenditure of energy and money necessary to maintain the AEF as an effective corporation be justified further by its present and potential contribution to American education? In answering this question, we must ask how large an organization do we contemplate, what its policies shall be, and how these factors of size and policy are interrelated?

In regard to size, shall we set the standard of membership at a high commitment to the principles suggested above and high ability as well as willingness to think and work them through experimentally? In answering affirmatively the writer is not asking for any radical change toward a higher standard in conference programmes and in publications than the PEA and AEF have offered up to the present time. This organization has no place in American education, however, unless it shares in the leadership of American education. The AEF is a small minority group and may well accept that position humbly, not forgetting the courage and tough-mindedness required therein. While it constantly works to bring majority opinion, both lay and professional, to the acceptance for experimental purposes of various aspects of its programme, it does not expect any sudden conversion of the multitude to a wholly new way of education. Actually no such

new education pattern exists—only consistent search therefor. In this statement about size, we are, of course, implying a choice of policy.

The policy of the AEF should be broad enough to bring to its fellowship a wide range of membership including not only the various specialities of the profession but also many viewpoints in politics, economics, æsthetics, religion, social class, and philosophy. For example, any policy and programme that drives out enrolled Republicans, Democrats, Liberals, Socialists, or independent voters weakens the school experimentation and educational thinking within the organization and its influence on other schoolmen and the public. Likewise, since honest differences of opinion exist in the economic field, the AEF should welcome to its membership persons who favour capitalism or collectivism, as well as the theories that lie between these extremes. Certainly, those who prefer classical art should be working shoulder to shoulder with those who prefer modern interpretations. Nor should religious backgrounds in Roman Catholicism, Protestantism, atheism, or any other view make a person more or less acceptable at an AEF conference. Recently the degree to which public education has suffered from its 'middle-classness' has been so clearly indicated that every educational organization, including the AEF, needs to insure the inclusion of persons and ideas coming from every social level and from every ethnic group. Even the philosophic approaches of naturalism, realism, idealism, pragmatism, and others should all have representation among the Fellowship. This policy of widely representative membership is consistent with our faith in all men as contributors to good education, with search for evidence in every corner, and with willingness to go where the evidence leads. This last essential implies that there are no absolute goals in education because each member is striving to eliminate such absolute and fixed choices from his thinking in the fields of politics, economics, art, religion, and philosophy. While no one can escape completely from the cultural absolutisms in which he has been reared, he can, on behalf of the coming generation, enter into an educational fellowship which extends the principle of scientific study to all the disciplines that together constitute education.

WILLIAM F. BRUCE, *State University Teachers College, Oneonta, New York*  
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# NEW EDUCATION FELLOWSHIP DIARY, 1920-1952 FOUNDATION

In 1915, Mrs. Beatrice Ensor, who had wide experience of education, first as H.M. Inspector for the Board of Education and then as **1915** Head of her own independent school, founded, with a group of English friends, the *Fraternity in Education*, which was intended as an international movement, gathering together all those who believed that the problems threatening civilization were basically problems of human relationship, and that the supreme task of education, whether in the home or at school, was to enable the practising teacher to understand more deeply the factors involved in the development of human beings and their relationships to each other and their environment. Mrs. Ensor was eminently fitted to lead this new movement by her international outlook, and by her courage, enthusiasm and rare talent for organizing, her brilliance as a speaker and her intuitive grasp of the New Education.

In 1920 Mrs. Ensor founded *The New Era*, at first as a quarterly magazine (in 1930 it became a monthly), designed to act as a medium **1920** of exchanging ideas and experiences for the pioneers of the new education throughout the world. The early success of the magazine owes much to the co-editorship of A. S. Neill.

The next year Mrs. Ensor and a group of English friends organized the first international conference of the N.E.F. at Calais, bringing **The First Conference 1921** together about a hundred and fifty well-known pioneers of the new education from Belgium, Czechoslovakia, England, Holland, India, Ireland, Italy, Jugoslavia, Russia, Scotland, Spain, Sweden, Switzerland, and Wales. To it came Dr. Ovide Decroly of the University of Brussels, originator of the Decroly method and one of the great names of Belgium, together with Mlle A. Hamaïde his collaborator; Dr. Adolphe Ferrière of Geneva, well known already for his books on education and his Bureau International des Ecoles Nouvelles, which

he had founded in 1890; and Dr. Elisabeth Rotten, secretary of the Education Department of the German League of Nations Union (though of Swiss nationality) who had organized a war relief committee in Berlin dealing with prisoners in German Camps, in one of which she had met Wyatt Rawson who later became Joint Organizing Director of the Fellowship. The President of the conference was Mr. H. Baillie-Weaver, the distinguished English lawyer. Another prominent British member was Lord Haden Guest, at that time a member of the London County Council.

At this conference it was decided to form a world organization to link together in fellowship the isolated pioneers of education in different parts of the world. This organization received the name of the New Education Fellowship, and, a large field of agreement having been discovered, a set of Aims and Principles was drawn up. Mrs. Ensor became Organizing Director with an office in London, Dr. Ferrière and Dr. Rotten became Bureaux-Directors (for the French-speaking and German-speaking countries respectively) with offices in Geneva and Berlin, and Mr. Baillie-Weaver, Chairman.

*The New Era* was adopted as the official magazine of the Fellowship, and plans were laid for the publication of similar French and German magazines in the next year.

In January 1922, the first numbers of the two new N.E.F. magazines appeared—*Pour L'Ere Magazines and Membership, 1922* *Nouvelle*, edited by Dr. Adolphe Ferrière, for French-speaking countries, and *Das Werdende Zeitalter*, edited by Dr. Elisabeth Rotten (joined later by Dr. Karl Wilker) for German-speaking ones. Later, friends of the N.E.F. in Bulgaria started a magazine of their own, *Svobodno Vaspitanie*, edited by Dr. D. Katzaroff of the University of Sofia. Later, the Hungarian Section produced its own magazine, *A Jövő Utjain*, edited by Martha Nemes and Dr. M. Baloghy. Subscribers to *The New Era* and to all



recognized magazines were considered *ipso facto* members of the N.E.F., and groups began to work together in France, Germany, Bulgaria and Czechoslovakia, which were later recognized as Sections of the N.E.F.

Mrs. Ensor, as Organizing Director, lectured in Germany, Austria and Hungary. The Aims and Principles of the N.E.F. drawn up at Calais created considerable stir and were published in *La Cultura Popolare* in Italy, and in *Pedagogitsheskoie Obozrenie* in the U.S.S.R.

A second international conference was organized in 1923 at Montreux, Switzerland, its theme being **The Second Education for Creative Service; for Conference, 1923** already the organizers were alive to the two main aspects of the new education—the development in the individual of his creative powers and of a sense of responsibility. Three hundred members attended from all parts of Europe, new participants including Franz Cizek from Vienna, and Dr. Otto Glöckel, President of the Vienna Board of Education; from Switzerland Jacques Dalcroze for Music and Movement, and Dr. Carl Jung; from France M. Roger Cousinet, and from Germany, Dr. P. Petersen of the Jena-Plan. Dr. Stanwood Cobb, Chairman of the Progressive Education Association (P.E.A.), of the U.S.A., which had been founded in 1919 and which was later to become the United States Section of the Fellowship (1932), was also present.

The conference sent a message to Professor Henri Bergson, the Chairman of the International Commission for Intellectual Co-operation of the League of Nations, urging it to establish an

International Bureau of Education in Geneva. Nothing was done by the League, but by private initiative the Bureau International d'Education (B.I.E.) was later set up at Geneva and Professor J. Piaget was later appointed as its first Director (1930). Throughout the years, this Bureau has co-operated with the N.E.F. thanks largely to Miss Marie Butts. Later the Fellowship was to play its part in the formation of Unesco.

In 1921, Sections had been formed in France, Germany and Czechoslovakia. In Germany in 1924 a week-end conference took place in Leuchtenberg. Conditions were still very difficult, and a note on the meeting says that the food was unattractive: brown bread and far-from-fresh fruit—eggs, cheese and milk being seldom seen. Yet the little group met with enthusiasm and with great hopes for the future.

In France in the same year Dr. Ferrière organized a week-end conference to bring together supporters of the new education.

In Denmark Dr. Sigurd Naesgaard organized a similar conference at Copenhagen, and his magazine, *Den Frie Skole*, became associated with the Fellowship. Mrs. Ensor also lectured in Denmark and Sweden.

In England, Dr. Carl Jung lectured for the N.E.F. in London and at a two-day conference organized by the Fellowship within the British Empire Exhibition at Wembley.

In Scotland a Section was formed and began active work thanks to the energies of Neil Snodgrass and Dr. William Boyd, the latter of whom became its President.

## EXPANSION

By this time the N.E.F. was beginning to attract to itself all those seeking new ways in education.

**Conferences, 1925** The Heidelberg Conference of 1925 was the third conference of the N.E.F., but the first that could really be called a World Conference. Thirty countries were represented and 450 full-time members attended, quite apart from a large number of part-time members. Thirty-five came from the United States, and the governments of France, Holland, Austria, Poland and Latvia sent delegates. Officialdom was being roused!

The subject of the conference was *The Release of the Creative Faculties of the Child*. The Speakers from Germany included Dr. H. Jacoby, Dr. Leo Weismantel, Dr. F. Hilker, Dr. Paul Geheeb, all of whom are still actively working for the New Education. Speakers from the United States were Dr. Stephen Duggan (Director of the International Institute of Education, New York), Dr. Harry Overstreet, Dr. Carson Ryan then of Swarthmore College, and Dr. Edna White of the Merrill Palmer School of Detroit. Other friends who came and spoke were Dr. Martin Buber, Mr.



Bakule of Prague, Dr. D. Katzaroff of Sofia, Mlle. A. Hamaïde of Belgium, Mme. Phillipi van Ressema of Holland, Dr. C. Saleeby from England and Miss Marjorie Gullan from Scotland.

Dr. Carson Ryan and Dr. Edna White arranged later for Mrs. Ensor to visit the United States. During this visit she met Dr. Carleton Washburne, Superintendent of the well-known Winnetka schools, who subsequently became President of the N.E.F.

The fourth N.E.F. conference was held at Locarno in 1927. Attendance had doubled, and there were now 1,200 members, the largest **1927** delegation—of 267 members—coming from Germany. Members were also present from Australia, Brazil, Bulgaria, China, Czechoslovakia, Esthonia, Hungary, India, Japan, Italy, Liberia, Lettland, Mexico, Palestine, Poland, Portugal, Roumania, Spain, Sweden and Turkey. Professor Pierre Bovet of Geneva, later one of the permanent Vice-Presidents of the N.E.F., presided, and the speakers included Dr. Jagadis Bose and Mr. B. T. Thaker from India; Dr. Harold Rugg (Teachers College, New York), Miss Flora Cooke (Chicago), Dr. Alfred Adler (Vienna) and Dr. O. Pfister (Zürich), Professor Lombardo-Radice from Italy, and Professor Claparède from Switzerland.

The theme of the conference, *Education and Changing Society*, saw the accent moving over from the individual to the social aspects of education. Twenty-three groups were formed to study in some detail new methods and new ideas.

The next conference, held at Elsinore in Denmark (1929), with Kronborh Castle as its centre, was a turning point in the history of the N.E.F. **1929** It attracted totally unexpected numbers, its 2,000 members having to be housed along twenty miles of coast. Lectures and courses were delivered in English, French and German, and translations had to be provided by any conference members who could help. It was both a Babel and an International Fair. The theme of the conference was *Psychology and the Curriculum*. This led to the discussion of different psychologies and different educational methods, leading exponents of each explaining them in Study Courses. Besides many of the lecturers at Locarno, there came and spoke at Elsinore Dr. Maria Montes-

sori, Miss Helen Parkhurst of the Dalton Plan; Professor Kurt Lewin, Dr. J. Gebhard, Dr. M. Deiters and Dr. Leo Weismantel who brought an Art Exhibition from Germany; Mrs. Sidonie Gruenberg, Miss Katherine Taylor and Dr. R. P. Raup from the U.S.A.; Mr. G. J. Arvin and Mr. Peter Manniche from Denmark, Miss E. Boman from Sweden, and Mr. Laurin Zilliacus (head of a well-known New Education school in Finland, and later Chairman of the N.E.F.) from Finland. Sir Percy Nunn of London University (later one of the Vice-Presidents of N.E.F. Conferences), was the President, and the British delegation included Dr. William Boyd of Glasgow University, Mr. J. Compton (later Chairman of the English Section), and Professor J. J. Findlay.

The conference was opened by the Prime Minister of Denmark, and other Governments began to take note of the significance of the Fellowship's work. Countries represented for the first time included Iceland, Norway, Finland, Greece, Iraq, Cyprus, South Africa, New Zealand and the West Indies.

The lectures and discussions at the conference seemed so valuable that it was decided to publish a report in book form, which was edited by Dr. William Boyd with the title *Towards a New Education*.

In 1925 a group had started working in Hungary, which did excellent work, particularly in Nursery **Sections and Groups, 1925 to 1927** Schools, and which ran an experimental school of its own, known as the 'Home School'. In 1926 a Section had been formed in Denmark and a group had begun to work in Yugoslavia.

In 1927, after the Locarno Conference, rules were drawn up for the formation and affiliation of National Sections and for their representation on an International Council. Subscribers to recognized magazines, of which there were now an increasing number, were no longer counted as members of the Fellowship. In the same year, new Sections were formed in Switzerland, Bulgaria, Sweden, Poland and England, as well as a group in Barcelona, where a small model school was opened by Fellowship members with Dr. Ferrière as one of its presidents. Members of the Bulgarian Section formed a society for the protection and education of handicapped and backward children. An Institute was started with workshops and farm.



The next year saw the establishment of Sections in Roumania, Turkey and the Argentine, while the Elsinore Conference was followed by the formation of Sections in Finland and Norway, and, in 1930, of Sections in Japan and French-speaking Belgium.

Mrs. Ensor had lectured in the United States in 1926, and in 1927 had visited South Africa, where she had met Fred Clarke, who was then Professor of Education at Capetown University and was later to become President of the English Section and to help greatly in policy-making.

## RECOGNITION

The repercussions of the Elsinore Conference were so many, and the opportunities for the development of its work so great, that it became obvious that the skeleton organization, with its three directors, which had hitherto been sufficient to run the Fellowship, was no longer adequate for its task. During the conferences an International Council had met, consisting of the editors of associated magazines and of elected representatives of the Sections, as provided for at Locarno. But it met only once in two years, and as a body had neither permanent membership nor any well-defined function. A decision therefore to appoint a Consultative Committee was made in 1929, and during the next year Dr. William Boyd (Scotland), Dr. Ovide Decroly (Belgium), Mr. H. C. Dent (first Secretary of the English Section, and later Editor of *The Times Educational Supplement*), Dr. D. Katzaroff (Bulgaria), Mr. G. Mattsson (Sweden), and Dr. Carson Ryan (U.S.A.) served on it, together with Mrs. Ensor, Dr. Ferrière and Dr. Rotten, the three Directors. Mrs. Ensor was made Chairman, and Miss Clare Soper, who had worked with Mrs. Ensor ever since the foundation of the Fellowship, Secretary.

Mr. Wyatt Rawson joined the organization in 1930 as Assistant Director, later, on Mrs. Ensor's departure to South Africa, to become Joint Organizing Director. Mr. A. J. Lynch, on his retirement from the Headmastership of West Green School, Tottenham, England, was appointed Field Secretary in 1922, and devoted a large portion of his time voluntarily to the New Education Fellowship in England and to lecturing in Northern Europe and South Africa.

Later there were added to the Consultative Committee Professors Fred Clarke who had gone to McGill University, Montreal, Mr. A. J. Lynch (England), Professor J. Piaget (Geneva), Professor H. Piéron (Collège de France), Mr. Wyatt Rawson (England), Dr. Harold Rugg (U.S.A.), Dr. Robert Ulrich (Dresden), Dr. Edna White (U.S.A.), and

Mr. Laurin Zilliacus (Finland). In August 1931, this Consultative Committee became the Executive Board of the Fellowship. Its permanence, and the fact that most of its members had come to know each other well, produced a unity of purpose and a harmony of minds that made it a forceful and imaginative group.

The Fellowship had up to this time depended upon private gifts and the devoted service of many unpaid workers, like Mrs. Ensor herself. But the organization was becoming world-wide, and received many demands and requests for help. This presupposed a regular staff at the London headquarters, and it was essential to acquire some stable source of income. Even the organization of conferences required a large expenditure of money in advance, though they finally paid for themselves. Elsinore had proved that elaborate preparation was necessary for World Conferences, the next of which was planned for 1932. Meanwhile, Mrs. Ensor left for the United States and succeeded in securing funds from the Rockefeller Foundation and an anonymous benefactor which placed the Fellowship in a satisfactory position to organize the Conference and meet some other administrative costs. Among those who have since contributed most to its finances are: Australian Sections of the N.E.F.; the Australian Council for Educational Research; Mr. and Mrs. Edgar M. Berliner; Mr. G. Carr; the W. A. Cadbury Charitable Trust (England); Miss G. Kirbey; the Columbia Foundation (U.S.A.); the Elmgrant Trust (England); the van Ganz Trust (England); National Conference of Christians and Jews (U.S.A.); Miss Muriel Payne; the Tarachand Amritlal Parekh Education Endowment (India); N.E.F. Trustees (New Zealand); Rockefeller Foundation (U.S.A.); Second Markinch Trust (Scotland).

Now that National Sections were growing they needed all the money they could get to expand



their own activities, and there was very little over to finance International Headquarters. Some members continued to subscribe £1 1s. yearly to headquarters, and a Service Membership was started at £5 5s. a year, offering special services including *The New Era* or any other magazine associated with the N.E.F. to schools, training colleges and associations. At one time Service Members included a number of important bodies in different parts of the world, such as, in England and Wales, the National Union of Teachers, and Associations of Assistant Masters and Mistresses in Secondary Schools; in the U.S.A., the Association of University Women, Child Study Association, Massachusetts Teachers' Federation; in Canada, the Department of Education, Nova Scotia; in the Union of South Africa, the Department of Education, and the Transvaal Teachers' Association; in Egypt, the Educational Institute; The Diwan Metharam Dharmada of India; the International Federation of Home and School, and La Liga Internacional para la Educacion Nueva, Asuncion, Paraguay, South America.

A World Fellow Membership was established at 5s. a year with the object of securing 10,000 members, specifically for the support of International Headquarters. The immediate response was excellent—a thousand members from forty-seven countries in 1933. But the outbreak of war and subsequent difficulties of exchange control destroyed this form of membership.

*Examinations:* In 1927 the Fellowship had begun to realize the need for a more careful and

**Commissions** scientific consideration of many of the problems facing the new education, and in the same year it commenced an Examinations Enquiry, which was sponsored by Sir Michael Sadler and Sir Philip Hartog. This was carried on with particular vigour by the English Section, which produced an Interim Report. The work proved so fruitful and so far-reaching as a field of enquiry that it was taken up by the International Examinations Enquiry of Teachers' Colleges, New York, which was liberally financed, and this body published a report in 1931, *Examination of Examinations*, by Sir Philip Hartog and Mr. Rhodes.

The international enquiry of the N.E.F. also went ahead independently, a first report with recommendations being presented to the Elsinore

Conference in 1929. Dr. Carson Ryan (U.S.A.) became Chairman of the Commission, which reported again at Nice (1932), after which further material was collected, and a report published by the Fellowship in 1935, edited by Wyatt Rawson and entitled *The Examination Tangle: the Way Out*. The English Journal of Education declared this to be 'in some respects the best of the reports made upon this endless theme'. From the other side of the globe came the judgment of the Australian Council for Educational Research—'Probably the most authoritative statement on this subject which has so far appeared.' On the other hand, Dr. Boyd of Glasgow, a member of the Executive Board of the N.E.F., exclaimed after reading it, 'Not the Way Out, but the Way In!'

*Teacher Training:* A Commission on the Training of Teachers had been set up at Elsinore, with Dr. Thomas Alexander of Teachers' College, Columbia University, U.S.A., as its Chairman. Meetings were held during the Nice Conference (1932) with Dr. Goodwin Watson in the chair, and Dr. Ruth McMurry as Hon. Secretary. In 1935 Professor W. McClelland of Scotland became its Chairman, and meetings were held at the Cheltenham Conference (1936).

*Nursery Schools:* A Commission on Nursery Schools, of which Mr. A. J. Lynch was Hon. Secretary, collected much material from different parts of the world, which was placed at the disposal of the Consultative Committee of the English Board of Education at its request to help it in a report on Nursery Schools in other lands.

*Curriculum Reform:* After Elsinore a Commission on the reform of the curriculum, with Dr. Harold Rugg (U.S.A.) as Chairman and Gustav Mattsson (Sweden) as Hon. Secretary was set up. It met during the Nice Conference.

Other Commissions, on Psychology, Mental Tests, etc., were projected, but the problem of bringing together specialists in these fields without money to finance even their journeys presented impossible difficulties and they were abandoned. However, a group that had started a discussion of the problem of International Understanding at Elsinore in 1929, met again at Nice in 1932, where it became one of the Fellowship's Commissions with Dr. George Green (University of Wales) as its Vice-Chairman. A report by Dr.



Green was published by the N.E.F. as one of their pamphlets under the title *Intercultural Understanding*. Further meetings of the Commission were held at Cheltenham (1936) with Professor Pierre Bovet in the chair.

The value of these Commissions was greatly enhanced by the fact that headquarters had been able to set up a Publications Department in 1931. Its first publication was a handbook, entitled *An Introduction to the Study of Education in England and Wales* and intended for students from abroad. This was the first such handbook ever to be prepared.

The same year saw the publication of the first of the conference reports, which were the chief work of the Publications Department. This was asked for by members of the British Commonwealth Conference and was entitled *Education in a Changing Commonwealth*. After the Nice Conference, a series of short 1s. pamphlets was started, the first four containing lectures delivered at the Nice Conference of 1932 by Dr. J. J. van der Leeuw, Dr. Goodwin Watson, Professor J. Piaget and Mr. Salter Davies. The last pamphlet in this series was *The Message of the New Education* by Professor K. G. Saiyidain, who later became a member of the Executive Board of the N.E.F. and is now Joint Educational Adviser to the Government of India.

The work of International Headquarters of the Fellowship had expanded so much by 1931, that it was decided that larger quarters would have to be sought. So in 1932 a lease of No. 29 Tavistock Square was taken, and the N.E.F. offered accommodation in it to four other educational organizations, the Froebel Society, the Nursery School Association, the Home and School Council and the British Institute of Adult Education, thus creating a valuable centre of information in the neighbourhood of London University. Here, the N.E.F. established weekly talks at which distinguished guests gave informal talks to gatherings of members and overseas visitors—now familiarly known as 'world fellow teas', and still held monthly. Links were also formed with bureaux in other countries. There was the Paris Bureau of the French Section of the N.E.F. with rooms

within the National Musée Pédagogique, the Bureau International d'Education run by Professor Piaget at Geneva, the Zentral Institut of Berlin, with Dr. F. Hilker director of its Education Section, and the Austro-American Institute of Education in Vienna, run by Dr. Dengler. A meeting of representatives of these bureaux was held in Paris in 1932, where plans for further co-ordination were made. Negotiations for a Fellowship Bureau in New York were proceeding, and the Polish Section was planning to set up a bureau in Warsaw. But totalitarianism had already cast its shadow over Europe, and within eighteen months Dr. Hilker had been dismissed from the Zentral Institut, the Vienna Institute was forced to close, and the Warsaw plan had had to be abandoned.

After the meeting at Elsinore in 1929, Sectional Conferences began to be organized. Sections and groups were forming all over the world—in Japan, Chile, S. Africa, Canada—and everywhere members were wishing to meet and could not wait for the next World Conference of the N.E.F. which was planned for 1932. In 1931, therefore, the Japanese Section, now numbering over 1,000 members, held a conference attended by 500 people at the foot of Mount Fugi. They had already their own magazine, *Shin-kyoikuzasshi*, which was recognized by the Fellowship. In the same year three 'common language' conferences were held in Europe, at Dortmund in Germany, at Vidtskovle for Scandinavian members, and in Krolewski Palace, Warsaw, Poland, for N.E.F. teachers from the Slavonic countries.

In the same year a British Commonwealth Conference was held at Bedford College, London, which was attended by 700 members, apart from many day visitors, who came from all parts of Africa, from Australia, Tasmania, New Zealand, the Straits Settlements, Canada, the West Indies, Malta, India, and all parts of the British Isles. Many N.E.F. friends from non-Commonwealth countries also turned up, including members from China, Czechoslovakia, Estonia, France, Germany, Italy, Sweden, Switzerland and the U.S.A.

The Chairman was Sir Percy Nunn, and one of the objectives of the conference was to further



his long-standing wish to establish an Institute of Education in London for research and training, which would be a centre for educators from all parts of the Commonwealth. He had his way, and the Institute was set up in 1932, the first Director being Sir P. Nunn, the second Sir Fred Clarke, and the third, Dr. G. B. Jeffery, each in turn President of the English Section, N.E.F.

Speakers at the conference included Sir Carruthers Beattie (Vice-Chancellor, Capetown University), Dr. R. C. Wallace (Principal, Alberta University, Canada), Dr. R. F. Paranjpye (India), Professor Patrick Geddes, Professor Cyril Burt, Sir P. Hartog, Kenneth Lindsay, the Rt. Hon. Ormsby Gore, Dr. Susan Isaacs, Professor T. A. Hunter (New Zealand) and T. Komisarjevsky. Later in the year, a report of the conference was published by the N.E.F. under the title *Education in a Changing Commonwealth*.

The Sixth World Conference of the N.E.F. was held at Nice in 1932, and was the last to be held

before the triumph of Hitler. One thousand <sup>1932</sup> eight hundred members attended from fifty-three different countries. Professor Paul Langevin of the Collège de France presided, and the conference theme was *Education in a Changing Society*. The main speakers included Dr. C. H. Becker (former Prussian Minister of Education) who led the German delegation, Dr. Maria Montessori, Professor W. E. Russell (Dean of Teachers' College, U.S.A.), Professor J. Piaget (Geneva), Dr. J. J. Van der Leeuw (Holland), Dr. Goodwin Watson (U.S.A.), Mrs. Ramshuri Nehru (India), Professor J. F. Burger (Capetown University), Dr. C. H. Chuang (Sun Yat Sen University, China), Mrs. Motoko Hani of Japan (whose school, the Jiyu Gakuen, still flourishes today), and Dr. James MacDonald, Chairman of the Foreign Policy Association, New York.

A report of this conference was published by

the Fellowship in an original form. The discussions were worked over and made into a book by Wyatt Rawson, the arguments on any given subject being dovetailed into a continuous narrative. The result was described by Sir Percy Nunn in his introduction as 'a document of intense interest which deserves the close attention of all serious students of education'.

The standing of the Fellowship was now universally recognized. In 1930 Sir Michael Sadler had described it as 'the most highly vitalized body which exists for the recording of experience gained in all lands in the urgently needed task of adapting education to new social ideals'. The Educational Mission sent to China at her request in 1931 by the League of Nations consisted of three prominent members of the N.E.F., Dr. C. E. Becker, Professor Paul Langevin and Professor R. H. Tawney, who became in the next year President of the English Section.

After Nice, five permanent Vice-Presidents of the World Conferences were appointed—Sir Percy Nunn (England), Professor Paul Langevin (France), Professor P. Bovet (Geneva), Professor John Dewey (U.S.A.) and Dr. Rabindranath Tagore. Dr. Tagore had wished to be at Nice, but the serious illness of his son had kept him away. Instead he wrote a message congratulating 'the leaders of the N.E.F., an enterprise which is significant of the growth of the spiritual confederation of races', and adding that he hoped the conference would mark 'another stage in the evolution of the international mind, which will lead the way through education and sublimation of primitive impulses to the wider life of creative endeavour and co-operation of nations'. In 1933 the Annual Conferences of the All-India N.E.F. began with Tagore as President, and his address at the N.E.F. Calcutta Conference in 1937 was the most discussed educational pronouncement of that year in India.

## SET-BACK

Already in 1932 certain speakers at Nice had refrained from going on an expedition into Italy because they were in Mussolini's bad books.

<sup>1933</sup> Next, Hitler became Chancellor of the German Reich and won supreme power—by the Reichstag fire stratagem—in the elections of March 1st, 1933, in answer to which Dollfuss

made himself the pocket dictator of Austria. Mr. Rawson happened to be in Vienna at this time, negotiating with the Austrian Government, with the help of Dr. Dengler of the Austro-American Institute of Education, for the holding of the Seventh World Conference of the Fellowship at Baden, just outside of Vienna. But totalitarian



victories mean the end of free speech, and the negotiations were abandoned.

It had been decided at Nice that, owing to the size and the elaborate organization needed by the

**Conferences** World Conferences of the Fellowship, they should be held only every four years.

In the interim Regional and *Common Language Conferences* should be continued. One of these took place at Lillehammer in 1933 and brought together 140 members of the Scandinavian Sections of the N.E.F. A prominent part was played in this conference by Mr. Laurin Zilliacus. In 1935 three Regional Conferences were held.

In Japan a Pan-Pacific Conference took place in Tokyo, which was attended by 300 members. In Mexico City the United States Section organized the first International N.E.F. Conference on the American Continent. It had the co-operation of the Mexican Government. There was also a joint conference between Canadian and United States members, held at Buffalo. There was a British Isles Conference, held at St. Andrews, Scotland, which had as its theme *Education for Leisure: How to Create a Democratic Culture*. Four hundred and fifty members attended, and Dr. A. D. Lindsay, Master of Balliol College, Oxford, took the chair. A full report of the conference, in book form, edited by Dr. William Boyd and Vivian Ogilvie, was published by the N.E.F. with the title *The Challenge of Leisure*. Professor R. H. Tawney wrote of it: 'The agreement on fundamentals is the more impressive because it is undesigned. It represents . . . the influence of the Zeitgeist blowing through the open windows of the New Education Fellowship. Children helped to develop along the lines suggested are not likely, whatever their other limitations, to confront society with a Problem of Leisure.'

Early in 1936, the first Regional Conference of the recently-formed Dutch Section took place in

**1936** Utrecht. Seven hundred members attended from many European countries. The initiator and inspiring Chairman of the conference was Mr. Kees Boeke, head of the Children's Workshop School of Bilthoven, who had already made a deep impression on N.E.F. members at the St. Andrews Conference in the

previous year. Its theme and the title of the book of the conference, published by the N.E.F. in English later in the year, was *Learning to Live Together*.

But meanwhile a new development in N.E.F. technique had taken place. A team of well-known N.E.F. speakers of different **Delegations 1934** nationalities had been sent to lecture in South Africa in 1934. At Cape-town and Johannesburg two major conferences were held, each attracting about 2,000 people. Over 100 organizations co-operated in preparing the conference, which was directed by Dr. E. G. Malherbe, Director of the National Bureau of Education and President of the N.E.F. in South Africa.

The Honorary Presidents of the conferences included General Hertzog, then Prime Minister, the Hon. J. H. Hofmeyr, Minister of Education, and the Right Hon. General J. C. Smuts. Among the twenty-five speakers sent out were Dr. J. J. Van der Leeuw (Holland) who lost his life when piloting his own aeroplane back across Africa; Dr. John Dewey and Dr. Harold Rugg (U.S.A.); Mr. A. Lismer (Canada), Professor P. Bovet (Switzerland), Dr. William Boyd (Scotland), Dr. John Murray, Professor Malinowski and Sir Fred Clarke (England), and Dr. K. S. Cunningham (Australia).

A full report of the conference was published, with an introduction by General Smuts. The success of this tour led to its becoming a part of the Fellowship's established technique.

The Seventh World Conference took place at Cheltenham, England, in 1936. No delegates **1936** attended from Italy or Germany although official invitations had been sent, since the theme *Education and a Free Society*, was intended to make the conference a forum for the critics as well as the supporters of freedom. A delegation, however, arrived from Japan, which contained many who could hardly be called advocates of freedom of thought. Some 1,400 people attended the conference, which was notable for two developments. The first was the outstanding contributions of non-European speakers, particularly Sir S. Radhakrishnan (India), and Dr. Chang Peng-Chun (China). An African Discussion group, arranged by Dr. W.



Bryant Mumford of the Institute of Education, London University, and consisting of both African and white members, also met. The papers it discussed were contributed by the African members of the group. The second development was that for the first time the Fellowship dealt fairly and squarely with the problem of religious education, making room for all points of view to be expressed.

The Conference Report was once again prepared in the form of a consecutive argument by Wyatt Rawson. It was published by the N.E.F. and entitled *The Freedom We Seek*, and was later translated into French with the title *A la Recherche de la Liberté*—the first time that a full conference report had been issued in book form in the two languages. Sir Fred Clarke declared in his introduction to this book, 'Nothing could be more timely . . . than this collective treatise on Freedom in Education . . . Compact, unified and well-balanced, it should prove invaluable to a public becoming increasingly alive to the urgency of the issues affecting freedom in the modern world.'

The next year saw the first visit of a touring team to *Australia and Tasmania*. Fourteen speakers (from Austria, Canada, Denmark, England, 1937 Finland, Japan, Scotland, South Africa, Switzerland and the United States) including Professor P. Bovet, Dr. Boyd, Mrs. Ensor, Professor H. R. Hamley, Dr. I. L. Kandel, Dr. Cyril Norwood, Mr. Salter Davies, Dr. Anders Vedal and Mr. L. Zilliacus, toured the country and held conferences in the capital cities. Eight thousand seven hundred and eighteen enrolled for full attendances at these meetings and in addition over 10,000 tickets for single lectures had been sold. A report in book form was issued entitled *Education for Complete Living*.

A further conference was held by some of the speakers in *New Zealand* where some 6,000 people

registered for full attendance at the meetings, and a special report was issued in book form with the title *Modern Trends in Education*.

After the Australian Conference, Dr. Zilliacus, Professor Bovet, Dr. Salter Davies and Mr.

1938 Hankin went on to India, where many conferences were held and twenty-three centres visited. The All-India Section of the N.E.F. was reorganized.

1938 saw the last group of N.E.F. Conferences before the outbreak of the Second World War. An International Conference for the Pacific was organized by the American Section at Honolulu (Hawaii). Seven hundred people attended, coming from Australia, Canada, China, Japan, Mexico, the Philippines, New Zealand, Samoa and the U.S.A. Its theme was *Education for Democracy in a World at Conflict*.

In India the Annual Conference of the All-India Federation, of which Dr. Rabindranath Tagore was now President and Sir S. Radhakrishnan Vice-President, took place at Bombay, and a conference on the *Pre-School Child* was held in Rajputana.

Two short joint Canadian-American Conferences were also held in this year, as was the third Scandinavian Conference which took place at Helsinki, Finland, and had as its theme *The School and Society*.

The hope of organizing a World Conference in 1939 had led to *pourparlers* in Switzerland in 1937, which however were abandoned, it being decided instead to prepare a European Conference to be held in Paris in August 1939, with *Teachers and the Democratic Ideal* as its theme. But for once the N.E.F. lost its nerve and the conference was cancelled. Or perhaps that is unfair; perhaps postponed is the better word. For the first post-war European Conference of the N.E.F. was held in Paris in 1946.

## SURVIVAL

By the beginning of 1939 the work of the N.E.F. had been suppressed by all totalitarian European governments, although new Sections and 1939 Groups had been coming into existence elsewhere. As a result of the Australian tour, Sections began forming in Australia, and in 1944

an Australian Federal Council was set up to unite the seven Sections. New Zealand saw the creation of a Section in 1938, and in Canada, too, a Section was formed out of Groups in the same year. In 1938, also, a group was founded in Egypt (later on to become a flourishing Section),



and a Section came into existence in Java, while the New Education Society of Baghdad (Iraq) was recognized as a group of the N.E.F.

The scope of the Fellowship in these years is well shown by the increase in its publications. In 1937 was seen the first number of a mimeographed *News and Notes*, still issued regularly by Headquarters, which gave Sections and Groups news of Fellowship activities throughout the world. Parts of this news-sheet are often reproduced, either directly or in translated form, in the magazines of the Sections. Headquarters also prepared a leaflet containing *Suggestions for New Sections and Groups*, an edition of which in Spanish was produced for the use of South American friends, who wanted to know what kind of activities they could most usefully undertake, and led to the foundation of three new groups in 1942 in Colombia, Ecuador, and Brazil. A Section in Bolivia and the first group in Tasmania had already been recognized in 1936.

1938 had also seen the foundation of many new N.E.F. magazines. In Australia *New Horizons* appeared in New South Wales, and *Forward* in Queensland. The Dutch Section started the *Vernieuwing van Opvoeding en Onderwijs*, while the Bolivian *Nueva Era*, which had been suspended, was restarted. The *New Teacher* (Baghdad) was recognized, and the Punjab Section issued its own *Bulletin Home and School*, while a South African news-sheet also appeared, which included Headquarters *News and Notes*.

But war was already upon us, and N.E.F. Headquarters was working night and day, organizing appeals for funds to help refugee children in Spain and China, trying to help N.E.F. teachers, frantic to get out of totalitarian countries, who needed to have jobs offered to them before they were allowed to enter England. This effort which had begun as early as 1933 was now intensified.

It is difficult to see how International Headquarters could have survived if Clare Soper and Peggy Volkov had not quietly gone on keeping in touch with Sections in unoccupied countries and with individual members who found themselves in England because of, or in spite of, the war. In addition, they gave much time and energy to re-thinking the New Education Fellowship's policy, for they saw very clearly that, when peace came, there would even be more

need for the Fellowship's work and influence than in its early days.

London Headquarters was destroyed in an air-raid, and until 1946 the N.E.F. had no proper offices. *The New Era* office was moved **1940** to the editor's London home, the international work being carried on by Miss Soper from various country addresses with a *pied-à-terre* in London.

Rural England was flooded with evacuated and refugee teachers and children, and everywhere a new light was being thrown on what education should mean. A series of conferences was therefore arranged by the Fellowship during these years, which were very well attended by eager audiences. The need for social reconstruction after the war led to a great increase in the interest in Sociology. Dr. Karl Mannheim, the German Sociologist, who had come to England in 1933, some of the staff of the London School of Economics having foregone a part of their salaries in order to provide him with a post, became a familiar speaker at N.E.F. Conferences. Eventually he became Professor at London University Institute of Education.

Three week-end study conferences were held at Oxford, their themes being *Towards Education in a Planned Democracy*, *A New Deal for Youth*, and *Education Now and Tomorrow*. **1941** The next year saw a four days conference at Exeter, dealing with the *Educational and Social Problems of Adolescence*. Later a one-day Conference was held in London, concerned with the *Social Aims of Post-War European Education*. Among the speakers were Dr. Goodwin Watson (U.S.A.) and Dr. B. Drzewieski, who had been secretary of the Polish Section and later was to become head of the Department of Reconstruction in Unesco. These were followed by a number of conferences on comparative education, which were attended by many members of the allied armed forces as well as by refugee teachers from the occupied countries, many of them old N.E.F. members. The first took place in London in 1943 and dealt with Czechoslovakia, Poland, and France. The second was held at Nottingham, where education in China, Norway, U.S.A. and the U.S.S.R. was discussed. Later a conference on American education, with Mr. F. L. Redefer



(Director of the N.E.F. in U.S.A.) as guest speaker, was arranged in London, following on a one-day meeting entitled *Beyond the 'Isms*, at which Mr. Olaf Stapledon and Mr. T. F. Coade (Bryanston School) were the chief speakers.

Throughout the war years the work of the N.E.F. was still able to continue uninterrupted in other parts of the world. In 1941 the Eighth International Conference of the Fellowship was held at Ann Arbor, Michigan, U.S.A. It was organized by the United States Section, and attracted over 2,000 people, many coming from South America. Its Chairman was Mrs. Franklin D. Roosevelt. The chief speakers from the U.S.A. were John Dewey, Frank Aydelotte, W. Kilpatrick, Harold Rugg and Carleton Washburne; from Mexico came Dr. L. S. Ponton, then Minister of Education; from China the Ambassador, Dr. Hu Shih; from England Sir Fred Clarke. In his foreword to the programme Dr. Dewey wrote: 'There never was a time when the words New Education and Fellowship were as significant in what they stand for as they are to-day. This statement is true whether the words are taken separately or together!'

The N.E.F. took advantage of the presence of the many Allied governments in England to organize a two-days Conference in London <sup>1942</sup> to draft a memorandum on the chief obligations of society towards its children. The initiative came from Mr. J. Compton, Director of Education for Ealing, for many years Chairman of the English Section of the Fellowship. Five hundred people attended, including representatives of nineteen allied governments and delegates from the major educational institutions and Local Authorities in Great Britain. The Rt. Hon. R. A. Butler, then President of the Board of Education and now Chancellor of the Exchequer, opened the conference, and was supported on the platform by Mr. H. Maisky, then Soviet Ambassador to Great Britain, M. René Cassin, representing the Resistance Movement in France, and many Ministers of Education in the Allied Governments.

A drafting Committee drew up the following six clauses which were passed by the conference as a statement of the basic rights of children, whatever their race, nationality, creed, sex, or social position:

1. We believe that the personality of the child is sacred, and that the needs of the child must be the foundation of any good education system;
2. The right of every child to proper Food, Clothing and Shelter shall be accepted as a first charge on the resources of the nation;
3. For every child there shall always be available Medical Attention and Treatment;
4. All children shall have equal opportunity of access to the nation's stores of knowledge and wisdom;
5. There shall be full-time schooling for every child;
6. Religious training should be available for all children.

This conference was the first of many N.E.F. moves in support of the idea of Unesco—of the setting up of an International Educational Organization. In commenting on the six clauses agreed by the conference, the New Education Fellowship urged that 'an International Office of Education be immediately set up in London or Washington or Moscow, and that this International Office form part of the machinery of the future peace treaty'. In 1944 Dr. Grayson Kefauver, a member of the Fellowship sent by the U.S. Government to England to discuss this problem, took part in many Fellowship activities. In the same year a day conference was organized to discuss 'the problem of an International Auxiliary Language', the speakers including Dr. F. D. Bodmer and Professor L. Hogben. Later a book was published by the New Education Fellowship on the subject, entitled *On the Choice of a Common Language*.

A committee under the Chairmanship of Dr. H. G. Stead, succeeded at his death by Professor Lauwerys, representing all the school disciplines, discussed at monthly meetings for a full eighteen months the content of primary and secondary school curricula. A report in book form—*The Content of Education*—was published by University of London Press.

During these war years the Fellowship was largely kept going by gifts of money from a few private individuals. The American Grant from the Rockefeller Foundation had ceased in 1936, and in 1937 Mr. Rawson returned to schoolmastering. Mr. Vivian Ogilvie, who had been taken on by Headquarters in March 1935, and



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had worked for the International and later the English Section until 1941, had become a member of the B.B.C. Mrs. Ensor domiciled in South Africa since 1934, had given up the active editor-

ship of *The New Era* and, in 1946, very generously handed over the magazine to the Fellowship. Dr. Volkov, assistant editor since 1931, became editor, so that editorial policy continued unchanged.

## RESURGENCE

Shortly after 'VE' day a conference was held at Bryanston School, Dorset. What joy it was to meet again old friends from France, Belgium and Holland! There was Professor Marcault, who had worked with the Fellowship from its beginning, and who had been imprisoned in 1940 and then freed, only to lose his hearing when forced to take to the Maquis. Kees Boeke was there, out of prison, too, after hiding Jewish children in his school, and the indomitable Mlle Carroi of Paris and many others. The Dutch and Belgians were official delegates flown over in military planes, and among the speakers to the theme *Education for Life in the International Community* were Dr. Kefauver (U.S.A.) and Professor D. Mitrany. Dr. Samuel Löwy discussed the question of prejudice.

As soon as possible after the conference, the Deputy-Chairman, Professor J. A. Lauwerys, who had done much to keep the organization alive during the war, set out for Paris. There he found the French Section already gathering its forces, opening its office and publishing its Bulletin. A grant of £1,200 had been made to the Section by the French Government. Professor Paul Langevin, the great scientist and internationalist, Chairman of the Section, who had been saved from incarceration in Germany towards the end of the war only by being carried over the mountains in the snow into Switzerland, was already Chairman of the French Governmental Commission on Educational Reconstruction. Professor Lauwerys lectured to 700 students and professors at the Sorbonne, and raised funds on his return to finance a visit of fourteen French educators, who spent several weeks in England studying education. A weekend Conference was arranged for them in London, at which they gave an account of Education in France.

Through its members, the N.E.F. played an active part in the formation of Unesco. The Deputy Chairman and the Secretary attended many of the meetings that led to its formation and met many old N.E.F.

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friends there. A special meeting was arranged for N.E.F. delegates, where the *Educational Foundations of World Co-operation and Peace* were discussed. This was attended by Professor J. Piaget (Geneva), Professor K. G. Saiyidain (India), Dr. W. G. Carr (U.S.A.), Dr. O. Devik (Norway), Dr. Prihoda (Czechoslovakia), and Dr. I. Sales (Chile). In 1943, Professor Lauwerys had been appointed Chairman of the Commission on Special Educational Problems in the Liberated Countries, of the Conference of Allied Ministers of Education, with Dr. Volkov as Secretary, and in 1946 he was appointed Educational Consultant to Unesco, now established in Paris. In the same year a three-day Conference was arranged in London by the N.E.F. English Section dealing with Unesco and its problems, among the speakers being Dr. H. E. Wilson of Unesco and Sir Fred Clarke.

The N.E.F. connection with Unesco has remained close ever since. It enjoys consultative status and has undertaken various tasks for Unesco.

At last the European Conference, originally planned by the French Section for 1939, gathered in the Sorbonne in August 1946 under the theme: *La Reforme de l'Enseignement dans les Differents Pays*. The President was Professor Langevin, who was responsible for calling the conference and for its programme. Its 1,000 members came from Australia, Belgium, Canada, China, Cyprus, Czechoslovakia, Denmark, England, Egypt, France, Greece, Holland, Hungary, India, Italy, New Zealand, Norway, Palestine, Poland, South America, Sweden, Switzerland and the United States.

In the same year the New Education Fellowship sent to Australia a representative international team of fifteen speakers from China, Czechoslovakia, England, France, Holland, India, New Zealand, Poland, Scotland and U.S.A., who discussed the problem of *Education for International Understanding* in the capital cities of the



Commonwealth. There were over 8,000 registrations for full attendance, and at Adelaide over 22,000 people attended for one session or more, teachers being granted special leave to take part. The proceedings were published in book form: *Education for International Understanding*, edited by Rupert Best. In 1949, Dr. and Mrs. Carleton Washburne and Mr. James Hemming lectured and held discussion meetings for the Fellowship throughout Australia. In 1951 a similar tour was arranged by the Australian Federal Council to coincide with the Commonwealth's Jubilee Celebrations. The Delegation consisted of Dr. Margaret Mead (U.S.A.), Mr. David Jordan and Mr. H. C. Dent (England).

A number of smaller international conferences have been held since the war. In 1947 a conference on *Education and World Problems* was held at Cirencester (England); the speakers included Dr. Gilbert Murray, Dr. Carleton Washburne (U.S.A.) then helping to reorganize education in Northern Italy, Kees Boeke (Holland), Lancelot L. Whyte (England) and Dr. Shrimali (India). The next year the N.E.F. with the help of the Tavistock Institute of Human Relations arranged a weekend Conference on *Human Factors in the School Situation*, the Fellowship's first experiment in the investigation of group dynamics through the technique of leaderless group discussion. In 1949 another conference was held at Cirencester, this time on *Attitude Change*, with emphasis on the problem of aggression and the behaviour of groups, whether of children or of adults. Many countries were represented, and the speakers included Dr. Ernest Melby (New York University),

Dr. Otto Klineberg (Unesco), Dr. Minna Specht (Germany) and Dr. Mohammed Barakat (Cairo). In the same year the Belgian Section organized an international conference at Brussels on the *New Education and World Peace*.

In 1944, a Section was formed in Northern Ireland from a group already active since 1930.

In 1948, after India had been divided, a new N.E.F. Section was formed in Pakistan and a three-day Conference was held at Lahore in the next year on the *Problems of the New Education* which was attended by 1,000 members. In 1949 came the formation of new Sections also in Italy and Southern Rhodesia, while in 1950 came the resuscitation of the German Section at a specially convoked International Conference at Jugenheim on the Bergstrasse. This was the first International Conference called by the German teachers since 1933.

In 1951 Clare Soper resigned the Secretaryship of the Fellowship, with which she had been working since 1921. Her long experience is, however, still available to the Fellowship as she remains a member of Headquarters Staff. She was succeeded by Mr. J. B. Annand. Mr. Annand has been a member of the Fellowship for many years, Headmaster of Sherrardswood School from 1935-47, and subsequently Secretary of the English Section. He has also taken an active part in helping teachers in Germany to re-introduce in their schools and training colleges the ideas of the Fellowship to which they had earlier made so distinguished a contribution.

#### **Headquarters Reorganization**

## TO-DAY AND TO-MORROW

Today, Sections are active again in all parts of the free world, and many are flourishing as never before. The membership of the Danish Section, for instance, has reached nearly 3,000. The Fellowship has also been re-established in Italy and in Western Germany, including Berlin, while in Vienna Dr. Fadrus, that indefatigable supporter of the Fellowship, has organized a New Education Fellowship Conference for 1952, to coincide with the Festival of Vienna, so as to prepare the way for the re-founding of the Austrian Section.

The Fellowship's repute as an international centre for educational literature has been re-established and is now once again spread far and wide—firstly by its educational monographs (a Japanese edition of 'Fatherless Children', for instance, was published in 1950) and then by its New Education Book Club which, since 1947, has sponsored and arranged for the publication of books on the New Education from all parts of the world. The Book Club has members in the following countries: South, West, East and Central Africa, Australia, Belgium, Bulgaria



Burma, Canada, Canary Islands, Ceylon, Denmark, Egypt, Eire, France, Greece, Haiti, Holland, India, Italy, Lebanon, Mexico, New Zealand, Norway, Sudan, Switzerland, U.S.A., United Kingdom and the West Indies.

A number of research projects have recently been undertaken. Under contract with Unesco, the Fellowship has, since 1949, been conducting an enquiry into Teachers' Attitudes, the Report on which will be available in November 1952. In March 1950 the Fellowship, along with four other international teachers' organizations, was asked to conduct an enquiry amongst its members into current practices in the teaching about Human Rights in schools, with special reference to the Universal Declaration of Human Rights. (For the Report on this enquiry see *The New Era*, February 1952.) More recently, working with the Leicester Institution of Education, the Fellowship has prepared a research into factors in the school situation that have led to marked changes in adjustment of individual children, either for better or for worse. A pilot project is in hand in England and it is proposed to follow this up in all the Fellowship's national Sections.

Less immediately obvious effects of the New Education Fellowship's current work are the gradual extension into general practice of improved educational methods and relationships including new methods of organizing conferences which the Fellowship has pioneered. Directors of Education, inspectors, and teachers throughout the world are generous in their acknowledgment of the value of the conferences and literature of the Fellowship in promoting constructive thought and action on the ever-changing problems of education.

The New Education Fellowship has no illusions about ever completing its task. New problems will always arise, new knowledge emerge, the educational relevance of which society cannot afford to ignore. The modern, mechanized world constantly threatens its own future by its own technological advances. This tendency must all the time be offset by a heightened awareness and social maturity in the communities of the world. This, in its turn, depends upon the establishment of more personal, more competent, better balanced systems of education. In this race between disruptive social effects and improved human quality there can be no educational complacency. Yet, all too easily, the progress of one decade becomes

the administrative routine of the next. Moreover, the real findings of educational psychology can easily be misunderstood and misapplied. Hence the need to sustain a constant fellowship and common purpose between all those in education who are prepared to think, to question old habits, to adapt to new knowledge critically, to aim unceasingly at the enrichment of knowledge and the betterment of personal and social life by educational means.

The New Education Fellowship seeks to be of increasing service to the world-wide common cause of matching the aims and quality of education to the needs of persons and society as advance succeeds advance and change follows change. It will continue to welcome the co-operation of all in the furtherance of its particular work—teachers, administrators, inspectors, employers and parents—for education is the proper concern of all thoughtful people within the community.

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## Creative Crafts in Education.

Seonaid M. Robertson. (Routledge & Kegan Paul. 25/-).

The value of this book lies in the way the writer has combined vision with a knowledge of first-rate craftsmanship. This combination of psychological insight and the integrity of the artist-craftsman is what is most needed in education to-day. Craft teaching in the past has so often been turned into a battle ground. There were those who wanted to press all crafts into the service of what were loosely called children's needs, and those, on the other hand, who stood for high standards of workmanship and felt that this was what the children ought to need. Undoubtedly this struggle in some of its aspects reflects the basic conflict of human nature—that between self-expression and conscience and it is only since the more recent developments of modern psychology that we have been put in a position to understand where the roots of this conflict lie. Miss Robertson in all that she says about children at work and about the material being worked shows what a long way she has gone within her own experience to reach the heart of the problem on these levels. But the psychological evidence and theory which she collects to buttress her discoveries is not, in many cases, as advanced in its principles as her own practice. In the excellent comments made upon the many illustrations in the book Miss Robertson often touches upon the unconscious influences at work in the craft lesson. These lovely pictures show too in the most inspiring way how possible it is for what might seem intractable materials to be turned to the phantasy needs of children, and yet at the same time how children can work upon these materials with the aims of a craftsman and produce objects of beauty and usefulness. In fact she tells us explicitly that it is in the combination of these two ways of approaching the material that the child's education lies. 'If the child's hidden imaginative life is not linked firmly to his overt social life, if his private emotional attitude to things is not related to their real qualities, the inner life may grow unreal and the outer life unimaginative.' She demonstrates how craft teaching can effect this union of inner and outer experience in one way as play does in another.

Her idea of the teacher's rôle in all this reveals the same sensitive and realistic approach: 'She it is who must see that there is *adequate time* for such play. She it is, especially, who must evoke a *sympathetic atmosphere* in which the personality can best develop, and she must see that *appropriate materials* are to hand.'

## Book Reviews

The book explores a wide field and treats wood-work, modelling, pottery, carving, book-making, lino-pictures, fabric-printing, needlework and embroidery, making clothes and craft in the service of drama. But Miss Robertson explains that more attention is given to the crafts in which she herself has had most experience. 'I would not be capable of talking about every craft even were there space, so the chapters vary greatly in their approach.' In fact there is the same honesty in the book as a whole as there is so obviously in the work which her methods produce. I have found it an education to read it.

Marjorie L. Hourd

## Careers Encyclopaedia. Edited by G. H. Chaffe. (Avon Press, 25/-).

Here is an admirable reference book. In some 700 pages, around 220 occupations are analyzed under the headings Nature of Work (succinct, often with suggestions for further reading), Educational Requirements, Essential Qualities, Details of Training (with costs), Social Aspects, Examinations, with syllabuses in detail, etc. I have lent the book to several 15- and 16-year-olds, who have experienced very little difficulty in finding their way about it—and in fact have recommended it so enthusiastically to their friends that I had some trouble in begging it back in order to complete my review!

It is of course inevitable that a book like this should begin to go out of date almost before it is published. The editor has forestalled this by giving the addresses of the various professional bodies, etc., connected with each occupation, so that when the book has performed its real task—that of fairly detailed reconnaissance—it is easy for the reader to obtain the fullest and latest information.

The editor states: 'in order to ensure factual accuracy every section has been submitted to the appropriate professional body, responsible authority or government department, except in the few cases where no suitable body exists.'

Sir Cyril Burt contributes an approving foreword. The book should be a resounding success in a school library, and will be of great value to careers masters and mistresses.

John Peene Harris

## Kant for Everyman, Willibald Klinker, translated by Michael Bullock. (Routledge & Kegan, 12/6).

Kant's original writing is so abstract

that, except those who have to, few ever plough their way through to comprehension of what it is all about. Yet Kant's thinking lies at the back of so much of our modern outlook that no one can really afford merely to pass him by with the reverent awe accorded to our less comprehensible geniuses. Thus far, the simplifiers of Kant have done little to solve this quandary; many of them are as obtruse as the originals. Willibald Klinker's résumé of the life and works—admirably translated by Michael Bullock—remedies this unfortunate state of affairs. Here we have the essential content of Kant's philosophy in a form in which Everyman can indeed understand it, set interestingly against the biographical background. From now on, nobody need suffer under the conviction that Kant walks too stony a road for him; he has but to put his hand into that of Herr Klinker and he will find the way both easy and pleasant.

James Hemming

## What Happens at the Docks ; What Happens at the Fire Station (Our Daily Life booklet series, Nos. 2 and 3). (Factual Books, 1/6 each).

These gay-looking booklets, scarcely longer than a good magazine article, flimsy as a theatre programme, have much to recommend them. The 18 pages of each are attractively laid out, with pertinent illustrations, and contain a surprisingly large amount of important matter. In each, the child's interest is led on to wider spheres, from dock organization and fire station routine to civic, economic, and even historical, implications—though of course in a very sketchy way.

It is rather hard to decide for what age groups the booklets are intended. On the one hand, the approach is quite junior (e.g. 'Just as trains must have stations where they can stop for passengers and luggage, so ships must have docks where they can be loaded and unloaded'—a statement which irritated by its painstaking simplicity a 13-year-old to whom I showed the book); while on the other hand the language is rather advanced for a junior reading by himself.

One can well imagine a set of these booklets doing very good service on a classroom bookshelf, for occasional reference and study, and they would be excellent source material for children's classroom lecturettes. They could form a basis for many an individual project.

John Peene Harris



# Directory of Schools

## BADMINTON SCHOOL

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:: BRISTOL. ::

Junior School 6 to 11 years

Senior School 12 to 19 years

The School is situated in large grounds and within easy reach of Bristol, so the older girls are able to enjoy many of the advantages provided by a University City. A high standard of scholarship is maintained and at the same time an interest in creative work is developed by the practical and theoretical study of Art and Music. There are weekly discussions on World Affairs and more intensive work on Social and International problems is done by means of voluntary Study Circles.

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## IBSTOCK PLACE SCHOOL

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TOTNES

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**Fees : £200-£240 per annum.**

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

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## FRENSHAM HEIGHTS

FARNHAM, SURREY.

**Headmaster : KENNETH KEAST, M.A.**

Frensham Heights is a co-educational school containing at present 160 boarders and 40 day pupils equally divided as to sex and equally distributed in age from 8 to 18.

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About three scholarships are offered annually.

*For particulars apply Headmaster.*

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**Elizabeth Strachan.**

Ware 52.



# THE NEW ERA

IN HOME AND SCHOOL

## FROEBEL AND ENGLISH EDUCATION

*Evelyn Lawrence, Director, National Froebel Foundation*

A HUNDRED years after Froebel's death a trained teacher at a Froebel summer school was heard to ask 'Who was Froebel—a man or a woman?' So far does each generation live unto itself, without asking whence or whither. And yet the basic principles underlying the methods discussed at that conference were first effectively thought out and propagated by Froebel, and there has been a continuous line of development in both theory and practice from the publication of Froebel's *Education of Man* in 1826 until to-day.

Friedrich Froebel was born at Oberweissbach in Thuringia in 1782, a son of the village pastor. He was given to analysing his own states of mind, so that he was able in a long autobiographical letter written in 1827 to build up a vivid and moving picture of how his early experiences had contributed to his adult personality. The harsh piety of his father was transformed in the son into a passionately held transcendental philosophy. The cruelty of his step-mother, and the wistful contemplation of other, happier homes, led to an idealization of the rôle of the mother, and to a realization of the paramount importance of the mother-child relationship in the development of every human being. Froebel's first profession was that of forestry and surveying. As he walked about the Thuringian hills and woods his deeply religious pre-occupation with the wonders of the natural universe broadened and intensified, until it became the main conscious driving force in all his work. He never completed a university career but spells at the university, in which he delved into a wide range of subjects, including mathematics, crystallography, and languages, filled in some of the gaps in his earlier desultory education, and deepened his concern with the place of man in a cosmic order which he saw as one great whole, forever unfolding and evolving, with man as the culminating expression of the spirit of God.

In 1805 Froebel went to Frankfurt, meaning to study architecture. But he met the headmaster

of the Frankfurt Model School, a disciple of Pestalozzi, who invited him to teach in this school, and from that moment his life's work was determined.

When in 1807 Froebel gave up class teaching to become the tutor of the two sons of a wealthy family, he took them for two years to Pestalozzi's school in Switzerland. He was at one with Pestalozzi's fundamental ideas of love and respect for the child, of learning by doing, and of the dignity of work, though he was critical of the lack of system and clear thought which he found at Yverdon, and of the disharmony among Pestalozzi's followers.

He enlisted in the German army in 1813, and his period of service brought him comradeship with young men who recognized him as master, and later became his disciples and colleagues in his educational campaign.

In 1816 Froebel opened his own first school, and from then until his death in 1852 his life was one long round of teaching, lecturing and writing.

Froebel was not a philosopher in the academic sense of the word. He did not make a systematic study of philosophy, and his was certainly not the philosophic temper which proves all things before holding fast to that which is good. Yet it was undoubtedly true that his passionately held world vision, interpenetrating all his thought and lending fire to his speech, determined his place as a world pioneer in education.

What were the doctrines which he propounded with such intensity, often amid poverty and discouragement, for nearly fifty years? The basic, central one was that the life of man is an intrinsic part of the universal order which is the expression of the spirit of God. A divine unity binds into one whole the world of nature—stars and mountains, seas and streams, animals and plants, man and his works. All obey the system of cosmic law, interpenetrating, evolving, interdependent. Man as the one self-conscious element of this order is the culminating point of

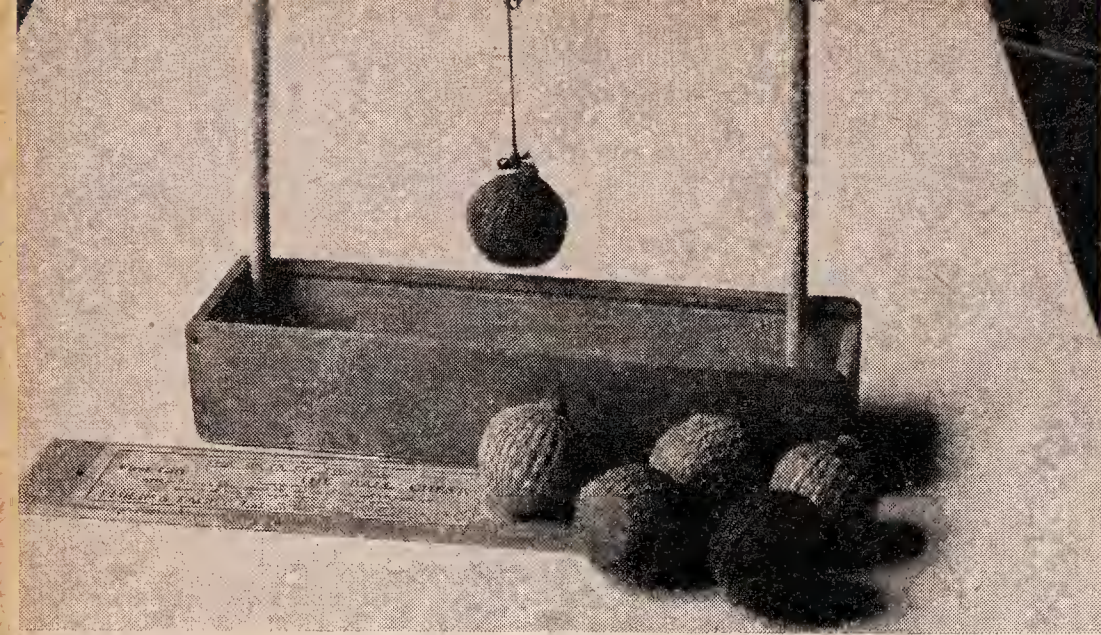


(*Mutter und Kose-Lieder*) was compiled for mothers to use with their toddlers. They include finger plays, and ditties about the birds and animals and the general goings-on around the baby. Each is illustrated with a picture, and the book has a nineteenth century charm which has outlasted its didactic and symbolic value.

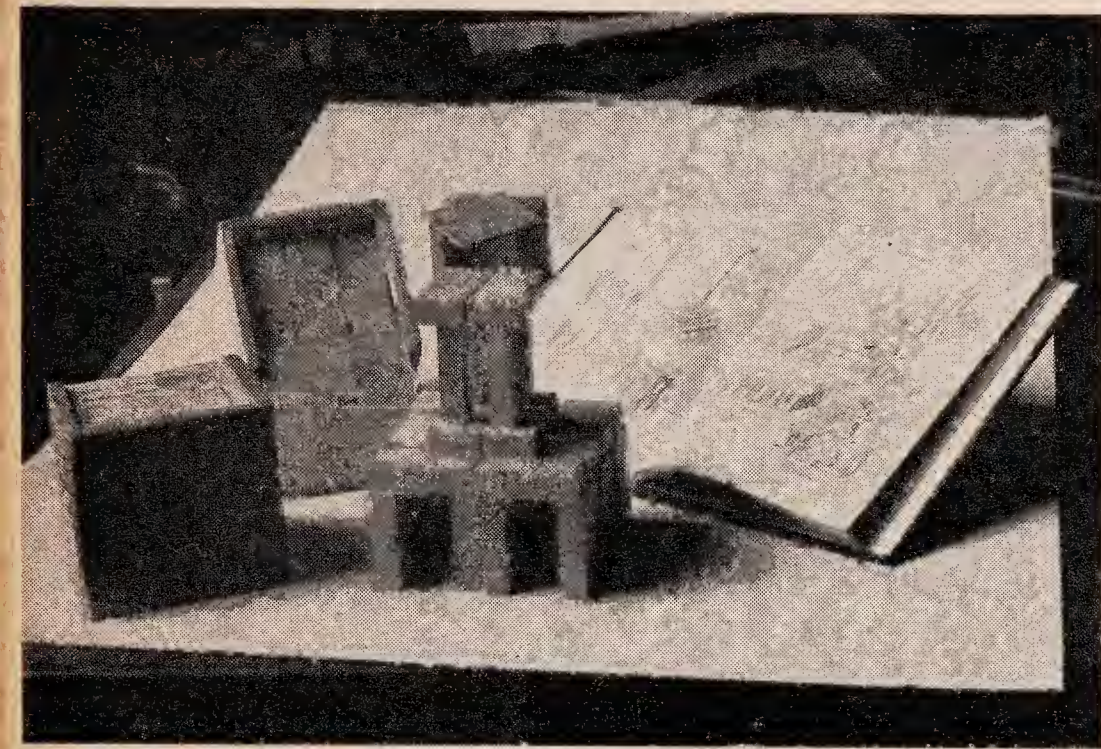
Perhaps Froebel's most important contribution to educational theory was his insistence that the young child learns best through his spontaneous play. Earlier reformers had been aware of this, but Froebel was the first to take up a clearly-thought-out position based on genuine first-hand observation of children. He realized that in play a child's bodily and intellectual powers develop smoothly and harmoniously while it learns to manage its emotions and co-operate with its fellows. For years Froebel sought for a name for the places he envisaged—not quite schools, yet not homes—where little children could unfold happily and busily, in a carefully arranged environment, surrounded by peace and love. At last he got it—a garden—and the word *Kindergarten* was born.

But, for better or for worse, Froebel evolved not only principles but a method. Man was an essential part of the cosmic scheme, and he must try to comprehend it. A set of apparatus was designed, of tremendous symbolic significance for its author, by means of which the child was to be led by orderly stages to deeper understanding of the world around him. Six little boxes contained the six 'gifts'; a short description of them will show something of the way Froebel's mind worked. Gift I was a set of six little woollen balls, of the three primary and the three secondary colours. And what theoretical significance could be got out of those balls has to be read to be believed! They symbolized the universe, the world, unity, completeness, mobility and many other things. They taught the colours, they could be rolled, swung, thrown, as teacher directed or, when this was over, as the spirit of play impelled. They were the one great, universal, all-important plaything.

Gift II was a box containing a wooden ball, a cylinder, and a cube. Where the ball symbolized mobility, the cube was stable. And the cylinder combined the properties of both; it could be rolled or stood on its end. And they could all be spun on bits of string, seeming to produce, as they moved, the shapes of other mathematical



Froebel's Gift I



Photos by]

Gifts IV and V

[Henry Grant

it, and whosoever injures a man injures God's highest creation. But human life can be disastrously warped by any education which hinders the natural unfolding and developing of the child's powers. The child grows by making the outer inner—that is by getting to know the world around him in all its complexity, and by making the inner outer, that is by all the many forms of expression and creation to which men are impelled—the manipulation of physical things, the production of necessities, painting and music, architecture and literature.

Because man is created by God, Froebel said, he is created good. If he becomes evil it is because the flowering of his powers has been blighted by wrong handling or base example. From the beginning he must be surrounded by kindness, understanding and beauty. The educationist must therefore concern himself with the child's life right from the start, and must help mothers, whose love and care are the baby's first introduction to the world, to understand his needs. A collection of little singing games



solids. The other gifts were boxes of little rectangular solids of various shapes, which were to be introduced gradually as the child's ability to comprehend mathematical facts advanced, and which he could use as building bricks, either under the teacher's guidance or, later, as he liked.

The second part of the Froebel apparatus was the 'occupations'. Here were sets of material—little tablets, sticks, laths, threads, paper strips, cardboard, wood, cork, paints, clay, sand, beads, etc. Elaborate stages in the use of all these were worked out, and every Froebel trainee had to learn the correct ways of using them. A glance through the books of exposition shows how Froebel's own mind revelled in geometrical facts, and how much he wished all education to reveal the mathematical beauties of nature.

But the gifts and occupations were not all. The Kindergarten was to have a real garden, and nature study, living contact with plants and creatures, the weather and the soil were to be a vital part of the children's experience. Music again was of the greatest importance, and the simple combinations of lines provided by the earliest drawing lessons, and by the sticks, threads and paper strips of the occupations, were gradually to evolve into art. All the Kindergarten activities were envisaged as the earliest stages of continuous lines of development which would lead eventually, by way of the ordinary school subjects, to adult science, philosophy and the arts.

It is easy now to smile at the naive formalism of much of this apparatus and its use, at the tremendous load of symbolic significance piled upon the ball play of the two-year-old, or at the view of art which sees it as a progressive elaboration of simple geometrical lines. But nevertheless, Froebel's teaching came as a breath-taking revelation to many people who cared about children but who knew education mainly as a dreary submissive grind, with

information as its chief objective and punishment as a frequent goad.

Froebel wrote and lectured a great deal, and his devoted band of colleagues laboured incessantly to spread the doctrine. A number of Kindergartens were opened in Germany in his lifetime, and the movement seemed well under way. But there were enemies. In spite of the intensely religious basis of his whole conception of life and education, he was accused of irreligion. He was in any case a bit odd, and his little community of fervent evangelists was eyed askance by the conservative and the conventional. Tongues wagged in high places, and, as one of the repressive moves directed against the liberal revolution of 1848, all the Prussian Kindergartens were closed.

This setback to the Froebel movement in Germany, however, meant development for it abroad. Many liberal refugees came to England, and more than one Kindergarten, conducted in German, was set up here for their children in the early eighteen fifties. The Baroness von Marenholtz Bülow, Froebel's most ardent and effective propagandist, lectured in England in 1854, and found a ready response. Education at all levels was one of the main topics for planners, so that what was clearly a constructive new doctrine, with a detailed method already worked out, was seized upon eagerly. Charles Dickens was interested, and a long article by him in *Household Words* helped the cause.

Gradually English Kindergartens were opened,



Left : Gift II

Right : One aspect of the cube

[Photos by Henry Grant]





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small training centres were started, and in the seventies two national societies—the Froebel Society and the National Froebel Union—were set up under distinguished patronage. The latter was the examining body, issuing a Froebel Teacher's Certificate. Towards the end of the century the main Froebel training colleges were founded.

The movement here was mainly fostered in middle and upper class circles. It is very difficult to carry on nation-wide propaganda without money in the background, and if the propagandists have social prestige as well, more people will take notice. Many wealthy Victorians cared intensely about education, both for their own children and for the nation at large. They were prepared to give their time as well as their subscriptions for the cause. The other reason why Froebel methods came slowly into the then Board schools was that they demanded training in the teachers, space, and equipment, which were not forthcoming. The State was wrestling with the problem of getting, for the first time, some kind of education for all its citizens. It had not the resources to provide what seemed then an expensive one. However, Board of Education reports show that many Inspectors and other officials were influenced by Froebel's doctrines, and the Froebel Society soon began to organize lectures and courses for teachers in the State schools. Moreover, teachers trained in the Froebel colleges took posts in other training colleges, and through their students influenced the work in the ordinary schools.

It is not possible here to trace through the detailed history of the movement. We can now only consider what has become of Froebel's doctrines a hundred years after his death. It is certainly true to say that his main principles have not lost their validity; in fact they are in advance of a great deal of current practice, if we consider our schools as a whole. Many schools still have far to go before we can say that their pupils are fully using their own initiative and their desire to learn, are freely co-operating with their fellows in enterprises which to them seem worth while, or are actively exploring the real world instead of stuffing their minds with empty words. Froebel's own schools had a rural setting, and he envisaged physical education as country pursuits, walking, climbing, helping on the farm. He would surely have approved of the jungle-gyms, commando

nets and all the agility apparatus which we are only now in process of providing.

Although Froebel always himself thought of education, from birth to adulthood, as an indivisible whole, his name has come for many people to be chiefly connected with children under seven. This is because he directed people's attention especially to young children, who had never before been thought of as coming within the educational system. In Germany and other continental countries the Kindergarten was, and has remained, a pre-school institution. In this country, however, Kindertgartens were from the first thought of as schools, and kindergarten methods spread to a limited extent also into the infant schools, where compulsory education begins, of course, at five. One of the first meetings of the Froebel Society was devoted to discussion of the question whether Froebel's methods could not be introduced into junior schools; it was realized that this would involve a very great alteration in them. Since those days the Froebel community here has always concerned itself with the junior school children, as well as with the younger ones.

A hundred years of history, the contributions of other pioneers, and advances in child psychology have not left the Froebelian position where it was, though naturally in so large a movement there are many shades of opinion and different degrees of acceptance of newer doctrines. Psycho-analysis has made it clear that children are far from being born in a state of flower-like perfection, which, if they are to grow up good and wise, we have only to preserve. Anger and fear are there from the start; they are even a necessary part of the total human equipment, and the educator's task is to help the child to deal with them, as well as to develop the happier and more constructive sides of his nature. This still leaves play of paramount importance, because in play the child not only eagerly practises skills, gains knowledge and learns to organize his emotions, but also shows us most clearly what his real problems are.

In the field of educational method, Froebel's teaching clearly falls into two parts. The earlier part of *The Education of Man*, which deals chiefly with education in the home, is full of wisdom and insight. Anyone who is not clear about what is meant by 'activity methods' should read it. The arguments for free movement, real contact with the world of nature, what we



should now call social or environmental studies, music, creative art, are all most persuasively stated. On these ideas we are still building, and we are extending these activities from the home into the school, as the fundamental basis of school life.

But another part of Froebel's doctrine, the detailed method of using the gifts and occupations, has been completely superseded. We now know that human beings do not learn best by being first presented with simple elements which are gradually built up into more complicated wholes. New experiences normally come as fairly complex total situations, which one learns about by manipulating them physically and mentally first of all as wholes. It is the psychology of Marion Richardson writing versus the pot-hook method. So the stick-laying, paper-folding, cardboard-pricking, the pre-occupation with a few tiny bricks have all gone, and only the materials affording more creative scope, such as clay, sand, and paints, have been retained. That is not to say that everything about Froebel's gifts and occupations was bad. Frank Lloyd Wright in his autobiography describes the delight he got from them as a little boy, and it is perhaps not fanciful to see in the slabs and planes of the most impressive modern American architecture the influence, through him, of Froebel's tablets and gift V.

Another theoretical development which has helped our understanding of children since Froebel's day is the psychology of individual differences. We now know that, between one child and another, there are enormous inborn differences in capacity to understand and in natural inclinations. Froebel legislated for a lot of little Froebels. *The visionary gleam . . . the glory and the dream*—these were for Froebel the central reality—what made life worth living. And for him the universe of physics and mathematics was part of that glory—his symbols pointed to this and his instruction was directed to the comprehension of it. He did not realize that for the bulk of ordinary citizens it means less than nothing—each just wants to *cultiver son jardin*. So now we know that our educational system has to be infinitely more flexible than Froebel's own, to allow all of so many different kinds of individuals each to reach his own best fulfilment.

All this merely directs us back again to

Froebel's own doctrine of making the most fundamental possible use of the child's own vigorous, spontaneous initiative. It is the teacher's task to provide all the mental opportunities (not excluding class lessons) which he can use. But, in the last resort, though the adults ensure the water supply, the horses must do their own drinking.

This particular evolution of educational thought is especially English and American. That people should be brought up to think for themselves and not to be too easily coercible; that book learning without real grasp is not of much use, though real learning is infinitely precious; that the rights of democratic citizenship imply correlative social duties which can only be carried out by a people educated to see their importance, in homes and schools which foster responsibility and co-operation; these are ideas which march with Anglo-Saxon tradition, and they were Froebel's.

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Erna Popper, Child Therapist, West Sussex Child Guidance Service

ABOUT three years ago a boy of six was referred to our Child Guidance Clinic by his mother for a number of difficulties, among them almost continuous chewing of his clothes, books and other objects. On his way to school he would consume notes addressed to the teacher, and he would arrive at Sunday school with the mere covers of his Bible. He also managed to unpick a new pullover in the course of one morning. His work was poor and messy in spite of good intelligence, and his behaviour did not lack features likely to cause problems for any teacher: he came late, disobeyed orders in a passive way, and frequently resisted the simplest discipline, such as lining up in the playground. In addition David from time to time displayed his acute fears in the school setting. For example, for days on end he would refuse to enter the classroom, suspecting that his teacher hid a black spider in her cupboard. One of David's legs is short and he used to wear a conspicuous iron support but, although limping, he was not handicapped in speed and facility of movement. In all, he is engaging, with anxious but penetrating blue eyes and fair hair framing his pale face.

I have listed only some of the problems which caused David to be a very troublesome pupil. One of the features of this case that interested me greatly was his relationships with his teachers throughout his treatment. These revealed some aspects of the difficulties such a child creates for his educators. The clinic has been in direct touch with the school and I have used information given by David and his mother, to try to complete the picture.

At the time of his referral David had a most sympathetic teacher. She had really taken the boy into her heart and spared neither time nor energy to make school a tolerable place for him. By way of gentle persuasion and infinite patience she managed to keep him going. At the risk of disrupting form discipline and her relationships with the other children, this teacher dismissed many of David's misdemeanours without punishing him or by adapting her measures. He did not have to report to the headmaster when late because he feared him very much, and he stayed on in the playground for a few minutes after the

others had returned to their room. The slightest attempts at work were highly praised. I never ceased to marvel at this feat of endurance. During the first months I learned that David's previous teacher had taken a different line. Obviously his unpredictable moods and tiresome conduct had appeared to that teacher to endanger the peace of a form of beginners and she therefore attempted to draw him more strictly into the group. The unappetising effect of his chewing and bubbling may have added to her feelings. David responded with intense dislike and increased anxiety. He soon succumbed to a glandular disease which the doctors diagnosed as psychogenic in origin. By this means he succeeded in staying at home for several weeks.

So far it seemed all black and white: the 'good' teacher *versus* the 'bad' teacher, praise *versus* punishment, understanding of the individual *versus* indiscriminate application of rules. The sequel proved to be far less simple.

After about eighteen months of treatment David improved considerably in his habits and general behaviour, but his schoolwork continued to be erratic: he was still unruly and refused to become fully a member of his form. On Open Day his parents were shocked at the quality of his work, while the teachers almost blamed the mother for expecting too much from the poor little boy. David himself became more and more confused and as a result again reverted to feelings of inferiority, accompanied by periods of provocative outbursts to help him cover up his underlying anxiety. Although he had quite often reported praise from his teacher he suddenly found himself 'degraded' into the B stream. The teacher's motive in doing this was to lessen the strain that she felt the schoolwork was beginning to impose upon David and to prevent comparison of his achievements with those of the other children, which were of a much higher standard.

But David formed an entirely different conception of this move and it brought to a head the worries he had entertained for a long time concerning his position at school: it turned out that David himself had constantly compared his own work with that of the others, and the teacher's attitude to him with her attitude to the



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rest of the form. It seemed to him that she regarded him as a hopeless dunce, from whom one could expect nothing and who needed praise for the most trifling efforts—why otherwise should she treat him with so much tolerance? He felt there was no point in trying to produce better work, because he was a good-for-nothing. He believed firmly that his teacher showed this by expecting little from him. According to David, teachers always know how clever or stupid their pupils are and that is why children are in different streams. Up to this point David's sad feelings on the matter had been obscured by a superficial acceptance of his position in the class: he had flouted his mother's encouragements, saying that he did not care about his schoolwork, he need not do any better. In this way David had managed to deceive everybody concerned, including myself.

It seemed surprising that David had reacted so strongly to his teacher's attitude, but we came to understand that he experienced the school situation as a repetition of his earlier relationship with his mother: she used to empathize intensely with his failings and protected him against many requirements of his environment. This had indirectly underlined his feelings of incompetence. We could now show David that we sympathized with his disappointment at never reaching up to the achievements of his schoolmates. After a discussion with us, his teacher felt able to handle him more firmly and raise her expectations with a most beneficial result. Quite often David reported her as having said something like, 'David, this writing is by far not as good as it should be but it is better than before. I think you will soon manage it if you try hard.'

I was impressed by the subtlety of David's understanding of those motives underlying the teacher's kind behaviour, of which perhaps she herself was not quite aware. When I thought about what David had told me I felt that there was a kernel of truth in his belief that his teacher underrated his capacities. She had come to love him in an uncritical way, similar to that which we are wont to esteem in mothers who accept their helpless babies uncompromisingly whatever their faults may be; but in so doing she had abandoned the rôle a child is justified in expecting his teacher to take, namely to represent the reality and norms of the social environment outside the family, as well as showing personal



kindness. In this capacity a teacher treats every child with the respect that she would accord to any grown-up member of society and puts upon him the same demands, relatively speaking, for responsible co-operation. If she fails to do this—by abandoning the demands or by forcing them upon the child in a manner too strict for his personality—the young person feels an outsider. Furthermore, special treatment by the teacher and the child's response to it do not pass unnoticed by the rest of the class. This situation is one which requires a thorough analysis in itself and teachers will be aware of the many problems involved in it. I should like to stress the point that I do not mean we should handle all children in the same way—luckily most teachers have long discarded this principle—but that our attitude to all children should be implicitly based on common standards of reality. This is only part of our aim at being truthful towards youngsters. It is surprising how much more children benefit from sympathy and encouragement when it is set in this context and when one is able to show them: 'I like you even if you are not perfect, but really sums or writing should be done this way and I think, I can help you to get them better after some time if you have a good try.'

Teachers have this attitude with the ordinary child as a matter of course, but the physically or emotionally handicapped child seems to provoke our own feelings. Pity, disgust, annoyance and protectiveness are among those soon evoked and before we know where we stand we have blurred our own and the child's assessment of the reality. How often David complained that he could not walk like other children or, on the contrary, tried to make me an accomplice in his attempts to deceive himself by prompting me to join in with his: 'I can dance just as nicely as Johnnie, can't I?' Every time I was tempted to contradict his complaints and to agree with his denials, but on second thoughts I had to say truthfully: 'I know you feel very badly about this, David, but really you cannot run or dance exactly like the other children, but you can move about well enough. However, you can learn and work as well as the other boys and you can sing better than many people. Also I love you as much with a shorter leg as I would if it were long.'

More recently David's form had to be taken over by a temporary teacher. This caused David

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quite an upset and he again took up chewing and bubbling in a milder form. This symptom produced strong reactions in the teacher, as David soon observed. She took every opportunity to single him out for disciplinary measures. David said to his mother: 'I know she does not like my chewing but I have to do it because it makes me feel better.' Again he had understood that it was the symptom and not himself or his misbehaviour which the teacher found intolerable.

David had brought the problem to my notice because his was a particularly striking example and he had the special gift of being able to verbalize his feelings about it. I began to contemplate a number of other cases, trying to find out whether his was a more general trouble. I think that most of us are in this sense allergic to certain difficulties in our pupils or patients and some symptoms arouse our sympathy or resentment more than others. Some abhor tics and related habits, others tend to deal particularly gently with children who have a bodily affliction. When I used to teach I found it very difficult to adapt my behaviour to the child's personality and mood: when should a child be allowed 'to get away with



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it' and when not? It is also most disappointing to find that we simply cannot handle a problem child: at first we tend to try and try, we employ one method after another to make him conform by understanding, extra attention, and so on, then we suddenly realize we have failed. For a time it might work, but in the end the difficulty reasserts itself. This is so disheartening that we are tempted to turn away from the child and withdraw our feelings, or even to revenge ourselves on him. Thus it happened to some disturbed children that after a long time in the same form the teacher's attitude to them had changed as much as if they had had two different teachers. This metamorphosis is perhaps the more puzzling to the child.

These situations impose great strain upon the majority of teachers, who already have to put much effort and feeling into their work. The question arises whether difficult children do not, in fact, demand from their educators something more than is within their powers. Such children require a blend of objectivity and subjectivity: they expect teachers to be objective in adopting a matter-of-fact attitude to their problems and failings, to be subjective in the understanding of their personalities, and at the same time to treat them with kindness and consistency, regardless of the feelings they provoke. Yet I think they should remain in an ordinary school as long as possible, for the problem child has a good chance of growing up into a normal adult, unless he forfeits too soon his true social position which he can only keep within the setting of his own class.

The onus seems to fall on the teachers. Readers who are interested in the psychoanalytical treatment of children will realize that the therapist sometimes finds himself regarding one or the other patient differently from the rest. He then has to unravel the causes of his feelings and cope with them in himself. I think we can help our difficult pupils in their adaptation and avoid personal feelings of exasperation and disappointment to a considerable extent if we attempt to clarify in ourselves the wealth of emotions which special children and their specific activities arouse in us, so that we realize our limitations in affecting their behaviour. We should thus be able to control, to some degree, our reactions in these situations through being more fully aware of the emotions which prompt them.



# A NEW BASIS FOR PHYSICAL EDUCATION

*Eric de Peyer, Vice-Principal, The Isobel Cripps Centre*

WE have moved a long way from the straight-backed, formalized posture to which Victorian and Edwardian children were expected to conform. Now the pendulum has swung rather far in the other direction and 'free movement' is all the vogue. We have moved in fact from a state of postural authoritarianism to one of postural anarchy. It is time a balance was struck between these extremes.

This is even more important than it may appear, for posture involves much more than merely a way of standing or sitting. Rather, it is a constant factor underlying all activity since the postural reflexes form the basis from which all movement proceeds. Not only does all movement begin and end in posture but is to a large degree conditioned by it. This means that postural training is the only possible starting point for physical education. As well expect an untuned violin to play a pretty tune as an ill-poised body to do a graceful movement.

But, first, why does posture go wrong so readily? There is no short answer to this; but one *can* say that human posture is essentially unstable and precarious. In a sense we are too free compared with the more stereotyped quadrupeds. This freedom gives us wonderful powers of versatility and adaptation but, equally, it is perilously open to misuse.

This essential instability of posture would perhaps not matter if modern ways of living did not add further difficulties. If we are posturally quite untrained we can hardly, for example, expect to sit eight hours a day writing or reading without sooner or later falling into bad postural habits. We gradually lose our muscular good sense and become slightly vitiated, slightly perverted. Slumping, which should be natural only for the debilitated or over-fatigued, becomes our normal sitting posture. Our muscular system obligingly begins to adapt itself and some muscles become slacker and others tenser than they should be. Our bodies begin to specialize in sitting. Then, gradually, they begin to perform less efficiently in activity. We become slower on our feet, we develop a 'corporation', we become short of breath, we avoid exertion, we put on more weight. Such a process is due

not so much to that abstract entity 'advancing years' as to advancing years working through the medium of bad postural habits. Within the obvious limits of hereditary physique, we shape our bodies by the way we use them.

Posture, too, often goes astray for psychological reasons. If a child is constantly racked by conflicting emotions or by fear and anxiety his whole body is likely to become subtly distorted. And so enduring are these bodily distortions that even when the original cause no longer exists the abnormal tension is liable to persist. The physical habit has achieved 'functional autonomy' as Gordon Allport puts it, and begins to lead a life of its own.

There is too the factor of imitation. Children copy their parents' posture just as they copy their way of speaking. This can be a very strong influence because this imitativeness will often be combined with a proneness to certain faults due to an inherited similarity of physique.

With such influences working on a system which is unstable anyhow it is not surprising that human posture is particularly faulty in the modern civilized world. What can be done about it?

The only way of tackling the problem at all—and this is the function of the Isobel Cripps Centre—is to apply the basic principles of F. M. Alexander. For Alexander has at least understood what the fundamental nature of the problem is; and his success and that of his followers shows that his practice is as good as, if not better than, his theory. His is one of those simple, seemingly obvious observations that everyone has missed but which once stated everyone recognizes to be true. It is this: if the habitual use of the body is faulty the feelings associated with such use must be faulty too. Either they have become blunted and fail to report undue muscular tension when it is there or they are inaccurate and convey information which, objectively speaking, is false. This connection of bad use of the body with vitiated feeling is obvious when one thinks about it. For why, otherwise, should people continue to move in their own characteristic way unless it feels to them right and comfortable to do so?

Alexander gives an illuminating example of



this conditioning of feeling by habit when he relates how once a crippled girl was brought to him, and to demonstrate what might in time be achieved by his method he pulled her more or less straight. The girl's comment was: 'Oh, mummy, he's pulled me all crooked!' This unconscious clinging to familiar habits because they feel right is the basic problem in dealing with bad posture and it is this problem which Alexander's method sets out particularly to solve.

The other main principle on which this method is based is the treating of the body as a whole and not piecemeal. The body is a unity and therefore to try to re-educate it part by part, reflex by reflex, is not only unnecessarily difficult but unscientific as well. But how can it be dealt with as a whole? By restoring the proper use of the 'primary control' of muscular co-ordination. This control lies in that alignment of head, neck and back which gives the body the best structural support, involves the least wear and tear on joints and ligaments, and hence produces an effect of lightness and easy, well-poised movement. Most first-rate athletes, dancers and actors have this secret (whether they know it or

not) else they would not have reached the top of their profession. Most children under five have it, but from then on often begin to deteriorate for the reasons already stated.

Interference with this basic alignment throws the body off balance so that, to a greater or lesser degree, all parts are working under unfair stress. The feet for example are likely to give trouble if the distribution of weight is faulty. Stiffness in the shoulders, too, is often due to unconscious compensation for bad habits of posture. Violinists and 'cellists sometimes lose flexibility in their fingers for this reason. Voice troubles, as Alexander himself found, may be based on over-tension in the neck and this, in its turn, on a general mis-alignment of the body. Restoring the 'primary control' does not necessarily put everything right but it is the best possible starting point and a great deal of apparently unrelated tension will disappear without any special attention being paid to it. There will be a general re-distribution of muscular tension and the effect will be felt throughout the muscular system.

These are Alexander's basic principles: the necessity to change habits by the re-education of

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feeling and to restore the proper use of the body's 'primary control'. How is it done?

If one is to re-educate the feelings associated with muscular activity (the kinaesthetic sense), one must give the pupil the experience of doing simple actions in a way which, being unfamiliar, is likely to feel wrong and odd. This inevitably involves individual tuition, for no two people's problems are identical. Tuition, moreover, by a teacher who uses his hands to give his pupil the 'feel' and to ensure that his verbal instructions are carried out with great exactness. In view of the size of the problem this might appear to put the whole method quite out of court. But what is the alternative? Obviously, as things are, every one cannot have individual tuition, but those in greatest need of it might. It is surely better to make a genuine change of habit in the few who need it most than to continue in a way which, in the light of Alexander's principles, ignores the real nature of the problem. Then, too, there is some hope that the better realization of the difficulties involved in changing habits of posture and movement will cause teachers (and perhaps even some parents) to think twice before forcing some quick and easy postural correction on the children under their care. Usually such corrections are quite useless because they will be only briefly maintained. And this is really all to the good because they sometimes make matters even worse than before. Some instructions, of a less direct and positive kind, can however safely be given.

Thus, whereas it might be harmful to say to a nervous child, 'Stand up straight when you are talking to me', it might be helpful to say, 'D'you know that when you talk to me you always twist your body over to one side?' This would at least help the child to become aware of an unconscious habit, while the positive command to stand straight would only be misinterpreted by his faulty feeling, and he would probably become tenser still. This might be the beginning of a habit of over-tension in addressing his elders or superiors which will continue for life and make it more difficult for him to overcome his natural diffidence. For if Wilhelm Reich is right, bodily tensions can be the means of perpetuating an emotional block which otherwise would disappear with advancing years. In the same way it is safer to call a child's attention to the stiffening of his neck when he is writing, for

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example, rather than to tell him to hold his head up or straight. In fact all the emphasis should be on becoming aware of and *undoing* faults, rather than on doing something *right*; for if feelings are unreliable, any effort to be right will *ex hypothesi* be misdirected.

No harm can come from drawing attention to muscular rigidity, because it is due not so much to sense data being misinterpreted as to a loss of sensitivity. By having his attention drawn to it, a child has the chance of becoming aware—perhaps only fitfully—of a slightly uncomfortable sensation of which he had become unconscious. But without such fuller awareness any correction he makes is likely to be an over-compensation. He will still be wrong but in a different way. How often, for example, does a child when told to sit up over-compensate and sit up much too stiffly, only to relapse soon afterwards into his habitual slump. This swinging of the pendulum from one extreme to the other is of course best seen in military training. The slackness of the recruit will be transformed (at least on the parade ground) into the tension typical of the sergeant major. There will be no middle point, no golden mean, when the body will be maintained at its full natural height but at the



minimum cost in muscle tension, a state in which alertness and poise are combined with mobility and grace. This state is appropriate whether a soldier is on or off duty, and whether a child is in a physical education class or at play.

Alexander's work, though essentially individual, can exercise a beneficial influence on education in general. The situation is similar to that prevailing with regard to psychological treatment. The influence of Freud, Adler, Jung and their followers on educational theory has been quite out of proportion to the number of children or teachers who have themselves undergone treatment. The basic ideas have taken root while individual treatment is available for the more difficult cases. A course of tuition in this method being much less prolonged than analysis—at the Isobel Cripps Centre we often find fifteen to twenty half-hour lessons are enough—far more teachers and children could have individual treatment.

What is the position now in regard to the method? Its success as a therapy is tending to obscure its more essential function in education. It is becoming known as a means of enabling

people to become more relaxed in their work and hence to become less tired and nervy, as the most efficient existing method of dealing with asthma, and as a means of dealing with the very numerous aches and pains for which bad posture and bad ways of using the body are largely responsible. Many of these conditions defeat medical skill but respond readily enough to a gentle and systematic re-education of the habit-pattern. This is all to the good and is a practical illustration of the soundness of the method. But prevention is better than cure and it is time that the educational authorities became a little more interested. As long ago as 1937 nineteen doctors who were acquainted with Alexander's work wrote to the *British Medical Journal* urging an investigation. Nothing happened. The best friends of the British Medical Association would not say that they were a body who were greedy for new ideas. If it is left to them there is little hope of any action being taken. But physical education is now full of self-questioning and on the look-out for a new approach. May not Alexander's method be the best answer to its unsolved problems?

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# MUSIC AND THE PRE-SCHOOL CHILD

*Doris Flynn, Lecturer in Education, Phillippa Fawcett Training College, London, S.W.*

THE musical life of the young child begins at birth and his appreciation of the many pleasures that it will offer starts whilst he is still in the cradle. During these early months, when he is so preoccupied with discovering himself and his surroundings, impressions of all kinds must inevitably crowd upon him, and not least amongst these will be one of his mother nursing him and singing to him. Unconsciously he will be gathering experiences of rhythm, melody and all the other qualities of music, and this early association will play its part in establishing his attitude in later years. Musical development depends to a large extent on the kind of environment in which the child lives, and although it may be true to say that musical sensitivity is innate, yet what talent a child has may easily be lost if the environment is devoid of musical interest and opportunities. On the other hand, where a child is without aptitude, no amount of contact with music will arouse his interest, nor training make even a tolerable musician of him. But since some ability is latent in almost every child, considerable responsibility for his life in music must rest with his parents and teachers.

Sometimes a musical education tends to become associated with some specialized study to be commenced in later years and we forget that the attitudes formed during early childhood are both significant and important. Family music-making at home has become less frequent with the advent of the gramophone, radio and television, and now we often either obtain our relaxation from one of these sources or seek it outside the home altogether. The young children who hear their parents playing and singing may well be fewer than they were a generation ago, and since small children acquire their sense of values so much from the attitude of the adults around them, the effect of this leaves room for conjecture. Yet these very facilities have brought music into our everyday lives in such an overwhelming way that few can remain unconscious of its beauties. Perhaps the greatest danger lies in this abuse. Music is essentially something to be enjoyed, but to appreciate it to the maximum our attitude cannot be an entirely passive one.



Song and dance have been part of our heritage since primitive times and the fundamental appeal of sound and rhythm has been constant throughout our history. It is not surprising then that we find even the youngest child appreciative of rhythm and responsive to sound. If we trace this appreciation of rhythm we find its roots lie not only in music but in the child's everyday life, beginning with his need for a steady, daily routine. Any serious alteration to the rhythm of that routine may easily disturb and upset him. We see his feeling for rhythm in his play too, as he balances activity with repose and effort with relaxation, and at times skips and dances involuntarily. The jingles, rhymes, poetry and songs that we offer him frequently gain response not so much because he comprehends their meaning but because the metre is pleasing. Sounds, also, are a source of interest quite apart from their significance in the musical sense. The infant is conscious of these impressions from his birth and spends many of his early months learning to discriminate between them. He cries if there is a noise, and responds to the soothing tones of his mother's voice; the sound of his bath being prepared will excite him; a clock, a bell or a whistle fascinate him; and, as a result of very careful listening and persistent effort he emits sounds himself and speaks. Neither his hearing nor his appreciation of pitch are fully developed in these early years, yet, if he were completely insensitive he would be unable to understand and therefore ultimately imitate human speech.

It seems then, that two basic elements in all



music have their foundation in the child's day to day living, and perhaps this accounts in some way for the immense capacity many young children have for understanding music. Sometimes I think their powers are much greater than we credit, and it is interesting to recall how the exceptionally gifted have revealed their talent at an extremely early age. Schubert was writing melodies at seven and Mozart showed his ability even earlier. But individual differences are very marked in children of all ages and even the possession of a high or low degree of intelligence seems to bear little relation to musicality. Some intelligent children are musical and others are not, some children of poor intelligence are musical and others are not. One is, however, fairly safe in assuming that the intelligent and musical child will be able to make better use of his gifts than the child who is mentally less able. Whatever a child's potentialities may be, in this, as in all other aspects of his early education, it is important that experience should precede instruction. The pre-school and first school years are the time for awakening, stimulating and preparing him for his future musical life; he needs time to hear and appreciate music of all kinds, he wants to be sung to and to sing himself, to move and dance at will and to create satisfying sounds and rhythms of his own.

Much simple music is great music and it is to this that we turn when seeking what is most suitable for the very young. Our traditional nursery rhymes are part of every child's heritage and seem to possess all the qualities one could wish to find in music for this stage; beautiful melody, pleasing rhythm and words with a

keen dramatic interest all combine to give us simple, sincere songs that invite the young listener's attention. These of course are not the only songs with these characteristics, and in recent years there have been many publications from which we may cull a repertoire. But music does not necessarily need to be accompanied by words to appeal to children, and traditional dance music, selected ballet music and some of the short pieces by renowned composers such as Mozart and Schumann will offer very valuable experiences either of listening or, in some cases, moving to music. Listening to music seems easy, yet it requires real mental effort, and for the potential musician the ability and willingness to do this may be deemed the most vital of all his attributes.

Then finally there is the strong impulse that every child has to experiment on his own in music-making. Opportunities for playing simple musical instruments such as drums, triangles, dulcimers and bells of all kinds will give him infinite satisfaction, and in some cases afford real emotional outlet. His first attempts at playing will reveal something of the contrasting nature and possibilities of these instruments, their varying tone and texture and his own need for skill in being able to handle and control them. But later will follow his discovery of the rhythms and melodies it is now possible for him to create, and at times he may even stumble across a few notes which he will recognise as part of a familiar nursery rhyme. This natural curiosity concerning music-making, coupled with his own joy in playing with sounds, may well prove a basis for more definite teaching in later years.

## THE GERMAN SECTION CONFERENCE AT WEILBURG

**T**HE first Conference of the re-formed German Section of the New Education Fellowship was held at the Windhof, Weilburg, from August 3rd to 10th. It was attended by some sixty members of the Section, which now has twelve groups actively working all over Western Germany. The theme was 'Education for Citizenship', one of immense practical consequence at the present time if Germany is to create an electorate ready to feel responsible for its own government. Though the language of the meeting was German, translations into French and English were provided where necessary for the eight or nine members of the conference who

came from England, France, Belgium, Holland and Denmark.

The bulk of the work of the conference was done in small discussion groups of from twelve to twenty members. Four of these were set up, dealing with:—(1) Home and kindergarten; (2) Children between six and fourteen; and (3) Adolescent, and (4) Adult Education. The first and fourth tended to overlap, as both were largely concerned with Parent Education. Parent Committees have a recognized standing in Germany and these two groups discussed practical ways in which parents could be helped to understand their children's problems and how they



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were derived very often from the parents' own difficulties.

Apart from reports from members from other countries, there were only three lectures—Dr. Hilker outlined the problems facing German educators to-day and suggested the new attitudes and the new school organization which might solve them. Owing to the sudden arrival of thirty teachers from Southern Ireland, Mr. Wyatt Rawson, though due to speak in German, spoke in English and dealt with three aspects of authority, sympathy, technical ability and will-power, declaring that the worship of the last two, when devoid of understanding and affection, was the most fruitful cause of evil in the world. Dr. Elisabeth Rotten ended the conference with a beautifully phrased speech, showing how peace, like war, has its roots in the minds and hearts of men.

One of the most encouraging aspects of the work of the groups was their avoidance of the endless discussion of general principles, which was so beloved in Germany before 1933. Perhaps this was because N.E.F. principles were taken for granted. Dr. Hilker, as Chairman, had counselled the groups to keep to practical questions—what could be done now at once in the schools as they are, and what part could be played in aiding reform by N.E.F. members when they returned to their own spheres of work after the conference. His advice was taken to heart, and the result was a series of reports, full of practical suggestions and each containing proposals for the work of N.E.F. groups during the next year or so. As the Belgian member said, it was 'du

travail sérieux', and might well form an example for the work of other Sections of the Fellowship.

One of the most refreshing groups at the conference was that of the eleven members who came from Berlin. They were as eager, as full of energy and of jokes, as children just let out of school, and kept the conference alive and often in roars of laughter. This was particularly true of their skits on the last evening, which made sympathetic fun of personalities at the conference.

Towards the end, reports of their work were given by the twelve groups, out of which the German Section is formed. They proved exceedingly interesting, particularly that of the Berlin group—the Arbeitskreis Neue Erziehung—which contains within it every type of worker and is engaged in a fine effort at Parent Education and social reconstruction. From further reports it became clear that the German Section, in its year-and-a-half of existence, has perfected its organization and secured small but sufficient funds to carry on the work of local groups and support a small central bureau, while contributing handsomely to London Headquarters. Its influence, if we include the membership of societies directly affiliated to it, already extends to over 1000 people. The conference was highly important for the Section itself, which now began to feel a part of the international Fellowship, and a fellow-worker in the effort to make a finer and more peaceful world. This, it felt, could only be done through an alteration in Human Relations, to the study of which its next two years of work will be dedicated.

Wyatt Rawson

## ENGLISH SECTION CONFERENCE AND OTHER NOTES

**M**EMBERS who came to the English Section Conference at the City of Coventry Training College in August were unanimous in their enthusiasm for the practical working group organization on which the conference was based. They were, too, pleasantly reminded that they are members of an international fellowship by the presence of members from Australia, Denmark, Germany, New Zealand, Nigeria and Norway. Once again, the success of the conference depended upon the skill of the Group Leaders—Mrs. Jeannie Cannon in Painting; Miss Marjorie Hourd in Original Writing; Mr. Richard Dunning, assisted by Mr. Geoffrey Bridge, in Pottery; Miss Marjorie Frances in Mime and Drama; and Mr. C. T. Daltry in Mathematics.

Under the easy Chairmanship of Mr. A. A. Bloom, the conference opened with brief talks from the Group Leaders on how they proposed

to work with their group. Indeed, that is perhaps the nub of the matter; the fact that practising artists—and who having worked at Mathematics with Mr. Daltry would deny him the title artist?—were for the duration of the conference working side by side with the members of their group.

Just as *Spontaneity in the Teacher* was the theme of the conference so was it the essence of the group work. Every painter learned from Mrs. Cannon that it was his own technique she wished to foster. Miss Hourd won the confidence of her group, which contained six members for whom English was a foreign tongue, by evoking their own individual response and mode of expression. The potters readily found that they could express their individuality in clay in original yet satisfying forms—satisfying to the observer as well as to the creator. Those in the Mime and Drama Group found confidence and inspiration in movement and the spoken word,



as an inner serenity in  
relationships. The  
M. . . . .tics Group met after tea  
ins . . . . . of in the morning, so  
everyone was free to join it, and  
many did.

'Why call it a conference'  
asked one member, 'when all our  
work is practical?' The question  
was asked in the early stages. It  
soon became evident that a great  
deal of discussion and conferring  
arose out of the work. Most of  
this was in small informal groups,  
but on two occasions evening  
meetings were held by special re-  
quest. At one Mrs. Cannon spoke  
on her work with handicapped  
children, showing how the ap-  
proaches to painting which she  
used in her group work were re-  
lated to the school situation; at  
another, Mr. Bloom spoke on the  
work done in St. George-in-the-  
East School, Stepney, relating  
it to the conference theme.

As usual, social activities  
played their part in the arrange-  
ments. They included a tour of  
the Cotswolds, *As You Like It*

at Stratford-on-Avon Shakespeare Memorial  
Theatre, and two informal social evenings. The  
latter included skits on the group work to the  
delight, and to the enlightenment, of all. Every  
morning, Elgin Strub gave us the deep satis-  
faction of her playing on the piano, and one after-  
noon she and Leonard Friedman, Leader of the  
Stratford Memorial Theatre Orchestra, gave a  
recital, to the great enrichment of our experience.

A full report of the conference will appear in  
a future number of *The New Era*, but it can be  
said at once that, high though the standard of  
achievement in the arts undoubtedly was, the  
greatest worth of the conference lay, as the  
Chairman said on the last evening, in what  
members took away within them—a new aware-  
ness of the forces at work in group situations  
such as a class in school, a new sensitivity to the  
significance of inter-personal relationships in the  
learning process, a heightened confidence in  
their own ability to understand more fully the  
delicate nature of the art and science of education.

### James Hemming

Mr. James Hemming, Chairman of the Edu-  
cation Committee of the E.N.E.F. is at present  
lecturing in South Africa by invitation of the

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N.E.F. in that country. While looking forward  
to an account of his experiences there, on his  
return, we wish him, with confidence, a highly  
successful tour.

### Regional Conference

A day conference in Cambridge, planned for  
last June, has been postponed to Saturday, 18th  
October, 1952. The theme is *General Mathematics  
in Schools*. Opening speakers are Miss D. M.  
Alderson of the Park Infant School, Doncaster,  
and Mr. C. T. Daltry, of the University of London  
Institute of Education. This is the second of a  
series of regional conferences, of which that held  
at Belstead House last March was the first,  
aimed to provide an opportunity for informal  
discussion of the chosen theme. We look forward  
to the same widely representative meeting as we  
had at Belstead House. Attendance is by  
invitation, and a number have already been  
issued. Will anyone desiring one please write to  
Headquarters immediately? The conference fee  
is 10s. including morning coffee, luncheon, and  
afternoon tea.

### Moral Values and Social Progress

The dates of this winter's Conference of



Educational Associations are 29th December, 1952—6th January, 1953, inclusive. The theme is *Moral Values and Social Progress*. E.N.E.F. Day at the conference will be Tuesday, 30th December, when Professor J. W. Tibble will address the Fellowship's Open Meeting under the chairmanship of our President, Dr. G. B. Jeffery, at 10.30 a.m. The Annual Meeting of the E.N.E.F. will be held at 2.15 that afternoon, and it will be followed by the now almost traditional Tea Social to give members an opportunity of renewing old friendships and establishing new ones.

### Other Plans

Other matters to which the Council and the Education Committee are directing attention include efforts to persuade education officers in industry to become members of the E.N.E.F.; consideration of a national conference on technical education with reference to what kind of general education is necessary for the welfare and happiness of people in a technological society; publication of some of the deliberations of the Education Committee on educational standards; and the organization of further regional conferences similar to those already held. As the year proceeds, further plans will be unfolded. The fullest support of our membership is required.

### Television for Schools

On behalf of *The New Era* I was privileged to see at Alexandra Palace films of the first two programmes broadcast to Middlesex schools last

May, and, at Broadcasting House, films of the later programmes when the series is finished. On both occasions Education Officers of the B.B.C. were present to introduce the programmes and to answer questions—not only on technical points, but on how the children had reacted in their classrooms when viewing the transmissions. The later programmes were a vast improvement on those shown in the schools on the first two days. It is evident that the B.B.C. is making a careful study and assessment of these experimental programmes and that there is reason ultimately to expect as high standards in television material as we are accustomed to in sound broadcasts to schools to-day. Many questions remain to be answered—for example, what can television do that films cannot, and how can it do it?—but no doubt many of the answers will be found before schools generally are equipped to receive any regular televised programmes that may be forthcoming. Whatever doubts were expressed by those present at the B.B.C. demonstrations, there was general agreement that in televising outside events, whether of a ceremonial nature or of the man-on-the-job documentary type, the B.B.C. could provide a teaching-aid rich in association and unique in character.

Forward-looking teachers may like to prepare themselves for the day when this comes about, for it is certain that just as in sound broadcasting and in the use of films, the teacher has an essential part to play at the receiving end.

J. B. Annand

## A CORRECTION AND AN ADDITION TO SECTION NOTES, THE NEW ERA, JULY-AUGUST, 1952

### DENMARK

WE are sorry that the report from the Danish Section in *The New Era* of July-August, 1952, omitted the name of Mr. Georg Christensen as Editor of the Section's magazine. The sentence should read: 'Georg Christensen, Director of Teachers' Training Colleges and Editor (together with Torben Gregersen) of the Section's periodical *Paedagogisk Psykologisk Tidsskrift*, has carried through a fundamental work of reform among our future teachers.' We offer our sincere apologies to Mr. Christensen for this error.

### SOUTH AFRICA

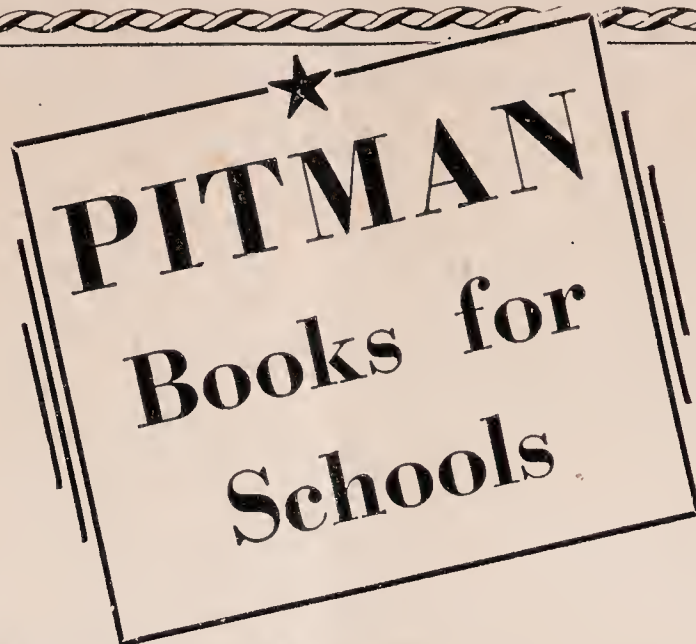
WE are glad to print the following additional statement on the influence of the N.E.F. on South African education which was sent in by Dr. E. G. Malherbe, Principal of Natal University, Pietermaritzburg, but which arrived too late for inclusion in the July-August issue:

'The biggest influence of the New Education Fellowship has been an intangible one. It has been largely a matter of attitude which has pervaded many aspects of school work. It is difficult to give specific examples. It would be correct to say, however, that as a result of the big N.E.F. Conference held in South Africa in 1934, which was attended by 2,000 delegates in Cape Town for two weeks and subsequently by 2,500 in Johannesburg for another two weeks, these people carried away with them a good deal of inspiration in the educational field. A report of the work of this conference was published in the book *Educational Adaptations in a Changing Society*. The edition of this book which was about 5,000 copies has just been sold out. Many students in teacher training colleges and in education faculties have studied the book. More specifically, the mechanical aids to teaching, e.g. by means of slides, educational films, radio, etc.,



received considerable boosting at that conference, so much so that these are accepted to-day as normal ancillaries to the teaching process. Nursery schools and children's art centres virtually grew up as a result of this conference. To-day there are nursery schools in nearly every large town, and numerous disciples of Mr. Arthur Lismer, who came over from Canada, have established children's art centres.

The exploitation of fear as a motive in teaching has decidedly diminished, and particularly the use of corporal punishment as a form of discipline. Therefore what was regarded as "new" in the New Education Fellowship's creed in the early days has become virtually the orthodox attitude towards the educational process in a very large proportion of our schools, particularly as this influence permeated through the normal colleges and the younger teachers to the schools.'



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# 'THEY LEARN WHAT THEY LIVE'

**A** PIONEER experiment designed to throw light on the dynamics of prejudice in young children was recently concluded in Philadelphia. The experiment was carried out with fifteen teachers from six schools, approximately five hundred children between the ages of five and eight years, one hundred parents, and various administrative personnel. The progress of this scientific research together with the summary of the findings and a corollary, 'What the School Can Do' have been set down in *They Learn What They Live*.

Starting from the theory that attitudes develop in a social context, the sponsors decided to organize, first, a study group of the teachers who were to participate in the Project. To build up an effectively functioning teacher group took a year. The content and methods of this study group are fully explained, and enlightening details are given of the teachers' reactions and of their own attitude changes during the period. In the second year the measurement of the

children's social attitudes was begun. Home and other background data were gathered, supplementary study of the children in their classrooms was made, and a Social Episodes test in pictures was given individually to each child. When the information collected had been analysed, the children in each of the six schools were divided into three similar groups—an X and a Y group representing two experimental conditions, the one supporting democratic intercultural values, the other maintaining and fostering existing group prejudices; the third was the control group.

The most valuable—as it is also the most fascinating—part of the research lies in the work of the X and Y groups. Its purpose was 'to study the effects of teacher philosophy, methods, and teaching material in developing attitudes and behaviour in children.' The main hypotheses were that the philosophy of the teachers would influence the children's attitudes in their respective directions, and that the results of this influence would be modified by various factors in the child's personality and environment.

<sup>1</sup> *They Learn What They Live*. Ed. Helen G. Trager and Marian Radke Yarrow. Harper & Brothers. \$4.50.



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In both groups were girls and boys, white children and negroes, Catholics, Jews and Protestants. Each group met one hour twice a week outside the classroom, over a period of seven weeks. The same leader conducted one X group and one Y group. An important part of the experiment lay in observing the effect of playing two essentially incompatible rôles upon teachers' social sensitivity. Two observers were present at each session to record the various interactions. For the freer relationship between teacher and children the groups became clubs, and an informal atmosphere was established with definite and pleasant expectation about future club happenings.

Since the activities of the X clubs were aimed at overcoming anti-democratic attitudes 'social experiences were provided with people from diverse culture groups . . . derogatory stereotypes challenged, more adequate information learned, and hostilities diminished. Situations had to be planned which were directly related to children's needs, feelings, motivations—situations providing the children security and satisfactions in their own and others' group membership, replacing tensions and fear . . .'

On the other hand, the activities for the Y clubs were drawn up to maintain already acquired group prejudices by emphasising 'the stereotype characteristics and fixed predetermined rôles of membership of any one group . . . the superiority of the 'American' culture which is presented as having one uniform pattern . . . and the fixed social status of groups within this one culture pattern . . .'

The neighbourhood was chosen as the curriculum area for the material of both clubs.

Each session had Experimental Objectives, a Prescribed Content, and a Rationale of Content. This last comprised painting pictures, playing games, acting out stories told or experiences gained during the period, and other such 'applications'. Full details of each session are given, set out in parallel columns for easy comparison between the X and the Y clubs. As an example, here are the Experimental Objectives for the eighth session:

## X Club

To provide a successful social experience with children of another race on the occasion of Thanksgiving, in which racial differences are not a source of hostility or conflict.

To demonstrate acceptance and friendliness of Negro and White adults (teachers and parents) in a social situation.

To challenge the Negro stereotype.



## Y Club

To teach the children the traditional meaning of Thanksgiving so that they will know *how* it should be observed.

Changes in the children's attitudes were measured—in terms of direction, degree and specific content—by comparing their test responses before the experiment began with their responses in the second and third weeks following the experiment, by analysing their reactions in club sessions, and their recall of the club experience. The experiment had a measurable effect upon the behaviour and the attitudes of the children in both the X and the Y clubs. 'The two experimental groups moved in the expected directions from the beginning to the end . . . and differed significantly from one another in reactions to group differences. They also differed from the control group in most instances. (The changes which occurred in the control group are inconstant in direction.) The results obtained in the experimental groups cannot be explained in terms of mere fluctuations in the children's attitudes which would have occurred over the time of the experiment without any experimental stimuli. This is not to conclude that changes occurred in all respects, that every child followed expectations, that all clubs changed similarly or greatly, that children did not show signs of resistance or of regression to initial attitudes after they had appeared to change, or of development of attitudes quite in opposition to the teacher's. Both changes and resistance to change are important in gaining an understanding of how attitudes are learned and maintained.'

Tabulated analyses are appended of the comparative ratings on the pre- and the post-tests showing changes in attitudes of each child towards Negro, Catholic, Jewish and American. While not being startling the changes are noteworthy. They 'demonstrate that democratic attitudes and prejudices can be taught to young children. The experiment contributes to an understanding of some of the important conditions which are conducive to learning attitudes. Furthermore, it is apparent that children learn prejudices not only from the larger environment but from the content of the curriculum and its values. If democratic attitudes are to be learned that must be specifically taught and experienced.'

Children learn what they live. This is the burden of the findings from the experiment. Thus, if the school is to be effective in producing democratic citizens it must focus on people and human relations, not as a subject—appendage to the curriculum, but as the warp and woof of education itself. As the Editors aptly conclude,

'The entire Project experience supports the point of view which has been summarized in the following words:

" . . . to add some new activity here or there, or to modify the social studies program is not enough. Until the entire school curriculum is consciously designed to contribute to the development of democratic concepts, and all other purposes are part of this major purpose, we will have failed to assume the responsibility that is ours."'<sup>1</sup>

A final thought needs—as postscript—to be given to the mechanics of the Experiment. What happened, one wonders, when, say, John (X club) talked with Mary (Y club) about their respective lessons? And how did the teacher answer the possible question of an eight-year-old, 'Why do you teach us one thing and the other club something different? And, most disturbing question of all, what have they become, those members of the Y clubs, who, unconscious martyrs to educational progress, were deliberately infected with the virus of group prejudices?

*Alex A. Bloom*

<sup>1</sup> M. Lindsay: 'Developing Social Concepts,' *Childhood Education* (November, 1948).

### A NEW N.E.F. GROUP IN ITALY

In June a meeting was held in Salerno (south of Naples) on new ways and methods of education, and steps taken to form an N.E.F. group there. Among the organizers of this meeting was Dr. Cecere, headmaster of a secondary school at Bisaccia, a small town with 10,000 inhabitants. Dr. Cecere has started an N.E.F. group, using his school as the centre of educational experiment. Next spring a larger meeting will be held in Irpinia to follow up Dr. Cecere's work.

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## Other Reviews

### **The Education of the Personality.** Donald J. Maclean (Heinemann Education Series : New Education Book Club, 9/6)

This stimulating and practical book by the enterprising headmaster of the largest school in the Southern Hemisphere will be specially welcomed by teachers in our primary and secondary modern schools who want to know how modern methods of education may be successfully applied in a large urban school, confronted with the same problems as our own urban schools have to face. Its author, Mr. Donald Maclean, is headmaster of Bankstown School, Sydney, a day-school with 2,200 pupils, ranging in ages from 5 to 15 plus. Even if we were not assured by Mr. James Hemming and Professor Macrae of Sydney University in their forewords to the book that Mr. Maclean is an outstanding teacher, we should gather it from the book itself, for he amply reveals in its pages his deep insight into child nature, his own ideals of education, and his capacity to apply a wide knowledge of modern educational theory and psychology to the solution of the problems of the urban day-school.

Mr. Maclean's own conception of the school of to-day is set out in his second chapter. 'The modern techniques of teaching', he writes, 'arise from the new belief that teachers should be more than school teachers; they should be life teachers, devoted to the science of making men and women, men and women fit to cope with the modern world. The task involves the cultivation of sound attitudes to oneself, to others, to learning and to life. Attitudes are formed not by words but by experiences, so that the experience-centred school is the only adequate school of today'. Though he speaks of the 'science of making men and women' and of the need for a scientific approach to the handling of maladjusted children, it is quite clear that with Mr. Maclean the process is essentially an art whose success depends as much upon his own intuitive understanding of children as upon his knowledge of psychology. Perhaps objection may be raised to the final sentence of the above quotation on the ground that we do get many of our experiences through the medium of words, but the gist of it is clear: the school should be a place where children are *actively* learning.

As he knows how to engage and hold the interest of his pupils, so he knows too how to engage and hold the interest of his readers. He captures that interest in the first chapter by

describing an aboriginal hunting corroboree in which by mime and dance the young aborigine was taught that kangaroo-hunting was a group and not an individual affair. And his chapters on *Discipline and Guidance* and *Home-School Relationships* are illustrated with a most interesting variety of case-histories which reveal his own deep, sympathetic understanding of children. He is, by the way, careful to point out the error of the advocates of 'free' discipline: 'that they often overlook the social obligations of regard for the rights and feelings of others'.

But it is for the wealth of examples of his own teaching methods that teachers in primary and secondary modern schools will particularly welcome this book. No review can do justice to the variety of examples of projects and investigations which the author sets out in some detail. These 'learning experiences' are planned as part of a scheme which ensures that the pupils are active learners, not passive absorbers. All have their starting-points in the children's interests. All follow a routine plan: discussion, research in the library and elsewhere on the topic, study, formulation of the problems to be solved, creative and constructive activities, excursions, and finally, culmination, which takes the form of some activity to which every pupil makes a contribution. Among the projects for lower primary classes, illustrated in the book, is one on 'Your Homes and Other Homes', and, for pupils at the secondary level, 'Our Pacific Neighbours', 'A Group Study of Our Town' and 'Do You Use Your Mind?' The last of these was designed to promote clear thinking, and included analyses of superstitions, prejudices, newspapers, films and examples of faulty reasoning. Sometimes these projects lead to interesting developments: for instance, the 'Group Study of Our Town' led on to a study of the links which bind Sydney to the rest of the world. Arrangements were made with navigators on Constellations and D.C. 6's to send back reports by air-mail from each airport on their route. These reports were mounted round a large world-map and a red streamer was fixed from each report to the spot on the map from which it had been sent.

The enterprising teacher will be stimulated by reading about Mr. Maclean's work to devise his own projects. The successful working out of his ideas certainly demands imagination, resourcefulness, wide knowledge and willingness to do much extra work

on the part of the teacher. In the hands of the unimaginative and unenterprising teacher the Maclean plan for Project work could become an intellectual strait jacket.

Space does not permit one to deal with the helpful suggestions Mr. Maclean makes in his chapter on *Home-School Relationships* as to how the teacher may help to cultivate better taste in the home; nor to do more than draw attention to the final chapters in which he sets down the principles and practice of individual instruction in the basic subjects. He emphasizes that healthy personal development demands that instruction in the basic subjects should take account of individual differences in children, including different rates of progress. To the criticism that individual methods are impracticable with classes of forty he replies that it is possible to combine the benefits of class-teaching and individual work by arranging them on alternate days.

There is much, then, in this book in the way of practical suggestions for the teacher. But perhaps most important of all is the refreshing and inspiring picture it gives of a headmaster and staff who love children and devote all their energies to making them like learning, and to equipping them to learn effectively from life itself in a rapidly changing democratic society.

Alexander Laing

### **Moral Foundations of Citizenship.** Edited for the Association for Education in Citizenship by M. Alderton Pink. (University of London Press, 8/-)

Citizenship implies the acceptance of common values and of common purposes. Neither the one nor the other are clearly defined for the child growing up in the confusing technological civilization of the present day as they were in simpler, more stable times. Hence the need to make of every school a community within which values and purposes are explored democratically so that young people may learn through their relationships and common endeavours what is good in the world of values and also acquire the character to hold fast to what is found to be good. Modern society is slowly maturing as a democracy and gradually becoming wiser about child development. No longer, therefore, do we delude ourselves with the easy belief that a child may be coerced into virtue by imposing rigorous discipline upon him, secular or religious. We now see that if values



are to endure they must come to the child with the conviction of personal discovery and personal acceptance; moral education is a matter of providing the conditions which permit such discovery and acceptance to emerge from experience.

But how? This is what *Moral Foundations of Citizenship* seeks to answer. In a form that is both concise and palatable, the book offers us the combined wisdom of persons who have been outstandingly successful in different fields in helping young people to form a reliable insight into values by facing issues of everyday living which involve values. The result is a penetrating, provoking, stimulating symposium which is humane, sensible and controversial all at the same time. Controversial inevitably: for some writers clearly give revealed religion the priority of the most powerful moral force, while others as clearly regard right human relations and the conscious sharing of common purposes as the supreme conditions for moral growth. Neither group, let me hasten to add, is out to prove the other wrong: the exposition of the various authors is the stronger for being nowhere sectarian. The Association for Education in Citizenship is to be congratulated on selecting a group of contributors who together succeed in revealing this fundamental difference in viewpoint without generating antagonism.

Personal contributions are well allotted. Mr. Alderton Pink, who edits the symposium, faces us squarely with the major problem in his introductory chapter. 'Education', he writes, 'is bound to mould character, whether that is the conscious aim of the educator or not.' There we have it: there is no escape for the teacher; one way or another he will be a moral influence upon the child whether they know him professionally as the R.I. teacher or the Maths specialist. Dr. Marjorie Tait writes lucidly on *Home Influences*—a masterly piece of condensation. Mr. T. F. Coade, Dr. Christine Arscott and Miss D. E. de Zouch from the wealth of their varied experience, put the case for a religious basis for community life. Miss A. C. Moore, Mr. A. A. Bloom and Miss Margaret Weddell particularly stress the value of democratic co-operation in running affairs as a powerful formative influence upon character; Mr. George Riding deals with the special opportunities provided by the boarding school; Mr. Vicars Bell, in a contribution that is as puckish as it is wise, gives his experiences in weaning the youngsters of a Hertfordshire village from their initial egocentricity; and Mr. C. A. Joyce, Dr. J. Macalister Brew and Commander Russell Lavers offer important views on methods of

building and sustaining moral values in three very different fields of further education: an approved school, youth clubs and the Outward Bound Sea School. But such a bald statement does much less than justice to the content of this symposium. Each author makes a specific contribution. Careful planning and editing have produced co-ordination without repetition.

Inevitably such a feast of viewpoints leaves one eager to carry the discussion further. One is tempted to ask whether the biggest current problem of moral education is not that of helping the child to a moral insight, strong and stable enough to endure without the bolstering of absolutes upon which man has depended in the past. Again, it seems to emerge from this book that moral growth is best promoted in young people by, on the one hand, facing them with the task of decision in a social situation, and, on the other, by surrounding them with adults who show in their lives a lively love, faith and vision, regardless of whether that love, faith and vision are specifically related to a particular religious philosophy. Is that a correct analysis of the evidence? If it is, then it is a truth that needs stating and facing. Other fascinating problems also emerge. If the first task of a book on citizenship is to promote thought, then *Moral Foundations of Citizenship* succeeds handsomely. Whatever a person's outlook, this book will serve to broaden and enrich it. Those who are concerned with young people, whether in school, club, industry or the home, will do well to make sure of reading it.

James Hemming

### **Greek Literature for the Modern Reader. By H. C. Baldry. (Cambridge. 18/-).**

It is well over half a century since the amazing Gilbert Murray produced his *History of Ancient Greek Literature*. This new work by Professor Baldry of Cape Town necessarily covers much the same ground, and, though it will not supersede Murray's, it will supplement it most valuably for Classical Sixth Formers; also, carrying far fewer dates and details, it will be more digestible for the Greek-less reader whose appetite has been whetted by, say, recent new translations in the Third Programme. It is not just another popular

summary of 'all-you-need-to-know-about-Greece'. It makes demands upon the intelligence and concentration, but not unreasonable demands by Sixth Form standards.

Besides treating the principal authors and literary forms, Professor Baldry discusses a number of interesting questions. Were the Greeks 'primitive' or 'modern'? What part does religion play in their literature? What were these religious and mythological origins? Why is Greek literature often so cold and so reserved? His answers should be helpful to that large (and dare we hope, growing?) public who are interested in Greek literature, though they must read it in translation or not at all.

Scholarly controversies could expect no place in such a book. Teachers may legitimately point out to their pupils that there are doubts and disagreements on some minor matters. Thus, in his vivid description of an afternoon at the theatre, the author refers to women in the audience—though their presence even at tragedies, let alone comedies, is disputed by some authorities. But on far more important matters, such as the inevitable Homeric Question, he presents his account with a fairness which should satisfy all but the fanatical. The book deserves a place on the shelf beside Murray's. It would be hard to give it higher praise than that.

Geoffrey Trease

### **Roads to Agreement. Stuart Chase. (Phoenix House, 18/-).**

This is an extremely interesting, encouraging and readable account of 'successful methods in the science of human relations'. Mr. Chase has mastered his facts and presented them without spoon-feeding but in a style and sequence that are easily digested. Most of his 'successful methods' are taken from American situations, both in family life, industrial conditions, university and other teaching situations, and in the ordinary give and take of social living. The book contains both facts, inferences and value judgments—kept scrupulously separate—and one's confidence in the author and in his compatriots who are working in the newer social sciences (especially group-dynamics and semantics) grows as one reads.

The book should be available in all school and training college libraries, for I know none more likely to catch and hold the attention of Sixth Formers and students in quest of what they themselves can do to turn their age from chaos to co-operation. Could not we have a students' edition, in paper covers and at a much reduced price?

M. P. W.

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Established in 1940, Kilquhanity House frankly owes its inception to the work of A. S. Neill, who now considers it in the direct line of his own school and that of Homer Lane. It does not, however, cater for problem children. In practice there is an attempt to combine the traditional thoroughness of Scottish education with self-government for the pupils. Activity methods are used throughout, and the teaching staff is qualified to the standards demanded by the Scottish Education Department, which inspects the school. There is ample opportunity for practice in all the creative arts. A small mixed farm is a fundamental part—as distinct from an adjunct—of the school. The diet is on food reform lines, though children do not require to be vegetarian.

Fees : £150-£180 PER ANNUM

Headmaster : J. M. AITKENHEAD, M.A. (Hons.), Ed.B

## DARTINGTON HALL

TOTNES

DEVON

Headmaster : W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools.

Fees : £200-£240 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## BADMINTON SCHOOL

WESTBURY-ON-TRYM BRISTOL

A Public School for Girls situated in large grounds three miles from the centre of Bristol. Boarders are taken from the age of 7. A high standard of scholarship is maintained, while at the same time interest in Music and the Arts is encouraged. Importance is attached to the study of current affairs and to the development of an international outlook.

## BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

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Headmaster : H. B. JACKS, M.A. (Oxon.)

## ABBOTSHOLME SCHOOL

DERBYSHIRE

(Postal Address : Nr. Rocester, Uttoxeter, Staffs.)

Headmaster :

C. ARTHUR HUMPHREY, M.A. (OXON.)

For Boys of 11 to 18, with a Junior School Section for boys of 9 to 11.

Several Scholarships are offered on the results of tests held at the end of March.

Prospectus and details of admission procedure may be obtained from the Headmaster.

## FRENSHAM HEIGHTS

FARNHAM, SURREY.

Headmaster : KENNETH KEAST, M.A.

Frensham Heights is a co-educational school containing at present 160 boarders and 40 day pupils equally divided as to sex and equally distributed in age from 8 to 18.

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About three scholarships are offered annually.

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# THE NEW ERA

IN HOME AND SCHOOL

## A CHALLENGE TO THE NEW EDUCATION<sup>1</sup>

THIS book received its greatest publicity from a review in a daily paper by a popular writer who imagined he was supporting Mr. Bantock. Unfortunately this reviewer conveyed nothing of the quality of the book and used the opportunity for a diatribe against progressive methods that angered many readers and must have put off precisely those people who ought to read the book. I hope I shall persuade some of these to forget the review and obtain the book. Although it is different in tone from the review, it does make a vigorous attack on much that has been accepted in progressive circles, and Mr. Bantock's punches are directed at many highly respected leaders of educational thought. After a preliminary skirmish, Professor Mannheim is knocked out in round two. Later Professor Hamley is found guilty—'in a periodical symptomatically entitled *The New Era*'—of 'a vapidness of expression that is all too typical'. John Dewey's use of language is seen to be 'loose and turgid', and many writers who have perhaps been too uncritically accepted come in for stringent criticism.

Mr. Bantock delights in selecting an educationist's statement and asking: precisely what does that mean? It is usually seen to mean very little. Some of Mr. Bantock's own statements, taken from their whole context, and in the absence of any knowledge of his practical contribution to education, might also be pilloried in this way. Further, one would ask him to remember that for all of us who are engaged in the practical tasks of education, there is no adequate expression of the deep and subtle things that have become intensely real to us. Our phrases cannot but seem to others banal and insipid; and we are all of us, including perhaps Mr. Bantock, in glass houses in this respect. Yet the discipline he asks for is a necessary one. Genuine and sincere expressions, after their first use, become all too soon the easy currency of educational philosophy.

Some of his most vigorous criticisms of progressive education make one wonder what his actual experience of this has been. Those of us who work in the co-educational boarding schools often

classed as progressive have been forced to go through a severe discipline in our thought and practice, and we may be unaware of the extremes to which experiments have been pushed elsewhere. Whatever may be the experience on which he bases his judgment, Mr. Bantock doubts that there is any sound comparison between democratic government in society and self-government through school councils, and he has no good word to say for the latter. I agree that any form of self-government that obscures the inevitable authority and responsibility of the adults is to be deplored. But when this authority is admitted and stated (e.g. in the form of a headmaster's veto) this does not falsify the experience of self-government. The conflict that must at times inevitably arise from the demands of the council is not necessarily to be deplored; it may be positively valuable. The degree of frustration that my pupils experience when they come up against my authority is certainly not greater than the frustration I experience as a citizen of 'democratic' Britain. Mr. Bantock asks: 'Should children be encouraged in the sort of egotistical self-inflation that the exercise of such control and the consequent diminished rôle of the teacher's authority might well beget?' In twenty years' experience of school councils I have seen little of such self-inflation, but I have seen a sobering humility coming from a deepening awareness of the complexities in community life. For a memory of real self-inflation I have to look back to my own schooldays—to the effects of a prefect system under a severe autocracy. Such words as 'egotistical self-inflation' are as open to objection as the verbal insipidities Mr. Bantock criticizes in others; moreover they provide the most insensitive die-hards with justification for believing that they have the writer on their side.

What he is most anxious to root out is the sentimental and romantic belief in the goodness and wisdom of the child, the belief that the child is all good to begin with, and that it is only unwise handling and the influence of this wicked world that make him otherwise. With this belief

<sup>1</sup> *Freedom and Authority in Education*, G. H. Bantock (Faber & Faber), 18/-.



goes the cult of self-expression and an abdication of the function of the teacher. While allowing some value to Froebel's contribution to education, he points out that much that he criticizes in the progressive movement of to-day has its origin in Froebel's view that the young human being 'even though as yet unconsciously, like a product of Nature precisely and surely wills that which is best for itself.' I am wholly with the writer in this criticism, though I should be less inclined than he is to lump Froebel and Pestalozzi with Rousseau. Rousseau is outstandingly the symbol of what is emptily idealistic in progressive education, of what is unscientific in that it is unrelated to observation of fact. The other two were practising teachers whose emphasis was necessarily to counteract the assumption that the adult knew what was best for the child, with his consequent failure to examine how in fact a child's mind and personality develop. Educational theory and practice develop dialectically, and when we recognize this, Froebel and Pestalozzi's greatness remains undiminished. It is our fault if devotion leads to sentimentalism.<sup>1</sup>

I would like to add at this point that there is something in childhood that is specially to be admired and valued and that is usually lost, temporarily or permanently, in growing up. It is perhaps what Jesus was thinking of when He said: 'Except ye become as little children ye shall in no wise enter into the Kingdom of Heaven.' Though a little scared of using hackneyed words after Mr. Bantock's onslaught on them, I might dare to call it a quality of integrity, which is not the same thing as being all good or self-wise. It seems to include an immediacy of perception, a true-ness of emotional response, a limpidity of character that can co-exist with the usual ambivalence of feeling and action—with both love and hate, creativeness and destructiveness. We feel that we *know* the child in a way that very few adults are known to us. It is perhaps the confusion of this integrity with idealistic or ethical notions of sweetness and goodness that leads to the attitude the author deplores. Much of the problem of education is that of making possible the re-establishment of integrity at the new level of adulthood after the disintegration of adolescent experience.

Like Dr. Eric James in his far less satisfactory essay *Education for Leadership*, Mr. Bantock is at pains to point out the weakness of democracy and liberal humanism, which have encouraged a condition in which everyone shuts himself up in his own breast and affects from that point of

view to judge the world. For those in this condition, equality means that every man is equally entitled to an opinion on every serious issue and to maintain it against any other. He accepts no authority beyond himself. The apparent freedom of democracy thus leads to a disintegration and rejection of truth. In relation to this there is a very interesting chapter, *D. H. Lawrence and the Nature of Freedom*, in which Lawrence is so heavily quoted that it is often difficult to know which is Bantock and which is Lawrence, and one wonders whether the former really supports Lawrence in the wild statements that arose from his suffering awareness of what had gone wrong in democracy. Indeed, after an outburst on page 179, he seems to commit himself to Lawrence's command: 'Abolish all the bunkum, go back to the three R's.' Hard work and, if necessary, big classes: 'The *personal* element, personal supervision, is of no moment.' Bantock runs into Lawrence and Lawrence into Bantock with a profusion of quotation marks. The author has departed from his scholarly and erudite approach and is suddenly on a party platform, voluble and gesticulating, seeming for a moment to give *carte blanche* for the re-introduction of every evil that modern education in its most genuine mood has sought to remove. But he recovers himself on the next page and explains that Lawrence does not give a formula to apply but is an artist who can extend our *awareness*. Here one can warmly agree.

We should recognize too the unfortunate results which can arise from too great an emphasis on child-centred education, with the consequent turning away from the objective discipline that all learning demands. I have always been aware of this weakness in progressive education, but not so much in relation to the learning of school subjects as in the pupil's adjustment to society. There is some tendency for the progressively-educated child, after leaving school, to try to create for himself a special environment instead of accepting the real world as the place in which he must make his contribution. But the progressive product is not alone in this tendency; perhaps his only difference from the public school boy is in the fact that the latter finds—or has at least in the past found—his special environment ready-made for him.

The rejection of the *personal* in the quotation given above may at first shock us—until we remember that when Lawrence reacted violently against 'personal relationships' he was reacting against a closely focused preoccupation with the personal to the exclusion of outer-reality and the ignoring of objective standards of judgment. The

<sup>1</sup> For a temperate assessment of Froebel see E. Lawrence's article in *The New Era*, September-October, 1952.



personal thus went rotten from inside. Moreover, he was intensely aware of the possessive element that can enter a personal relationship, of the clawing demand that is so exhausting and so destructive. If we understand this we can accept what Lawrence says. Perhaps Bantock would agree that since Lawrence's time there has been, from the philosophic, religious and perhaps psychological angles, a great advance in our clarification of what we mean by personal relationship. From my point of view it is sheer nonsense to say that the personal element is of no moment, as much nonsense as it would be to say that the objective world is of no moment. Moreover, there are at least a few people who are clearer as to how far a personal relationship can exist in the adult-child situation without having the appalling qualities feared by Lawrence and Bantock. Unless we move on to examine this, there is a danger that the author's efforts will leave us either stranded or looking backward. We must take very seriously the warnings given in the last chapter about the attempt to secure reciprocated personal intercourse between teacher and child, but Mr. Bantock abandons the topic without discovering what is in fact possible after the warnings have been observed: the very great enriching of school life when much of the fear that so often exists in the relationship has been removed.

There is much that is excellent in this last chapter on *Authority in Education*. There is the need for the acceptance of the authority of the yet unknown as an essential prerequisite to learning. This is, of course, the same attitude as what we call the 'humility' of the scientist. There is a need, greater than some progressives recognize, for the child to accept the authority of the teacher. Do we not recognize the tendency of children brought up under progressive conditions to say all too quickly: 'I don't like this subject' and to look morose as the lesson starts? Nevertheless, for all his emphasis on the need for the recognition of an authority beyond ourselves—beyond our own mind and conscience—I feel that the author leaves the subject in the air, leaves the reader wondering what that authority ultimately is. I am tempted to try to complete the picture.

The humanism that has failed us in education, and that has left a vacuum in the modern world where there ought to be faith and courage, rejected God. The progressive education that stems from humanism largely rejects religion and fails to see that, in so far as it has an enduring and genuinely creative faith, that faith comes from Christianity: not so much from what we now see as institu-

tional Christianity as from the Christianity that became the yeast of social development in Western society, profoundly affecting our personal and social standards. When a movement fails to recognize and hold to its roots, it becomes the victim of 'notions' and falls into countless errors. In fairness to Mr. Bantock, it should be said that his chapter on *Newman and the Possibility of Order* implies all this and makes one want to know more about Cardinal Newman. It is probably true that there are too many of us outside Catholic circles who have neglected him. (Mr. Bantock is not a Catholic.) Certainly the author's discussion of Newman throws much light on the questions of the discipline of objective reality and the failure of humanism.

Enough has been said to show that this book is packed full of challenges to the easy assumptions, not only of 'progressives' but of modern education in general. It is in sharp contrast to the many dull books on education and holds attention even where it hurts one's sensitive points. Everyone who imagines himself progressive should read it; everything that is of real value in his thought and practice will, I hope, remain, but a great deal of what is ill-founded and ineffective will be purged away.

Kenneth C. Barnes

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# THE MARRIED STUDENTS IN A WOMEN'S EMERGENCY TRAINING COLLEGE<sup>1</sup>

*Margaret Phillips, lately Principal Borthwick Training College, London, S.E.1*

LOOKING back now on the experiment in the Emergency Training of teachers, it is clear that it was also an experiment in the adult education of women—and particularly of married women. This latter feature was not, I think, envisaged in the Ministry's original policy for Emergency Training. At any rate, whereas in our first course only three, and in our second course only thirty students were married, the third and fourth courses contained ninety and one hundred and sixty married students respectively, the latter group owning among them over two hundred children. We had no warning that this was to be so, but found ourselves faced with the situation at the beginning of each course, and had to act first and think afterwards. I propose here to discuss this situation and our reactions to it.

The immediate and urgent problem was to help the students to secure the material conditions—domestic arrangements conducive to work at home; help with the care of children and the means to pay for it; nursery school places, etc.—which would make training possible. All this had been provided for on paper—but how different was the position in reality! Grants proved insufficient; nursery school priorities went elsewhere; relatives who had promised to help fell sick or left the neighbourhood. For the first few months of both courses, and for much of the remainder, the tutors and I became Welfare Officers. Many of the married students, of course, coped triumphantly without seeking help; but the exceptions were numerous and importunate enough to produce a totally new problem.

Even so, the crux of the matter, for the married students, was not the intractability of the domestic situation, but rather the duality or division of interest which training involved. They had not, as had the unmarried students, exchanged one occupation for another, but had retained their former occupation, pursuing it simultaneously and even as a major preoccupation, a daily imperative. Housework could be scamped, at a pinch, but a family could not. It was something which had to be coped with

before they came to College in the morning and after they got home at night; often, too, all day when a domestic crisis or a school holiday meant that they had either to absent themselves from College or to bring a child with them. Home was on their mind while they were at College, and College was on their mind while they were at home.

Moreover, in the light of the new awareness which College induced, the home burden sometimes seemed, temporarily at any rate, heavier than before. I quote a poem by another student—in which I seem to see the mother realizing herself as the point at the centre of the group, where all the group stresses and strains converge and on which they impinge; a centre, moreover, which has hitherto been relatively inarticulate but which is now waking to new awareness.

## CITY CRAMP

Leave me alone. Let me feel the air  
Unused by the presence of anyone else;  
The quiet hush peopled only by my thoughts;  
The solace of inanimate table and chair.

Let me commune with myself—I've no time spare,  
The bed-sitting room, the perpetual rush,  
The demands of the child, the everyday chores—  
No lebensraum here, no great out-of-doors.  
Leave me alone!

Inside the neat and comfortable flat  
There's just room for this, there's a place for that  
But no room to grow—to be on one's own,  
No solitude left for the innermost self.  
Leave me alone!

The Brontës had a heath out of doors:  
We've pavements, electricity, a suburban street.  
No place for a soul winging fleet  
To the horizon where earth and sky meet.  
Leave me alone!

Leave me alone, then never fear.  
Restored in spirit and refreshed in mind  
I'll return again gracious and kind.  
But now, for God's sake, my dear,  
Leave me alone!

*E.M.H.*

Our first reaction to this new situation in the College was to take full account of it, but if this had not been our deliberate policy we should,

<sup>1</sup> This is one chapter of *The Pursuit of Liberation*, as yet unpublished—Ed.



in any case, have had no choice. I remember vividly a morning in the early days of the fourth course, spent in interviewing four of the married students one after the other. I had called two in to ask some question about their grants, the other two in order to pass on a complaint. But each in turn settled down comfortably in an armchair for an hour's chat, and I found my morning gone. And of course the tutors took the impact of the situation if anything more fully. Clearly the first need of these students was such mental and emotional alleviation of their burden as might come from sharing it with another.

But secondly they needed desperately some rest from it. They had for years adopted the wifely or maternal attitude to the exclusion of most others; the possibility of swing from one pole of a relationship to the other had been denied them. They needed now an opportunity of becoming children again; of having parents as well as being parents; of leaning on other people for a time.

This need was illustrated by their attitude to certain College courses—notably child psychology. It is often said—and supposed—that since motherhood and teaching are both concerned with children, the one experience should help the other. Though this may be true ultimately, it was not the way things looked at first. The mothers brought with them at first a need rather than a contribution. They were not ready yet to consider children at school; they were still concerned with children at home, and they seized avidly on all information likely to illuminate their problems. For weeks the questions and discussions which followed the psychology lectures were largely concerned with their own children, the unmarried students waiting with ill-concealed impatience for the discussion to reach the children in the schools. Similarly tutors noted that the married students reacted to lectures on principles of education and teaching method in the first place as parents rather than as teachers. Thus when discussing teachers' responsibilities for the physical safety of children, the parents' anxiety came home to them before the teachers'; in a discussion on allocation of children to schools at 11+ they were at first unable to consider objectively the possibilities of the secondary modern school, but rather identified themselves with the disappointed parents of the children assigned to it.

The same difference of attitude between the single and married students appeared when the students first entered the schools. To the single woman, children in schools were a relatively unexplored phenomenon. To the married students, on the other hand, they were either identified with children at home or discovered to be wildly different from them. I remember a tutor remarking with a blend of sympathy and amusement that to a married student it was a shock to find that other children were different from one's own child, and an equal shock to find that in some respects they were like him. My own experience was that the former of these attitudes predominated. I remember visiting at school a student who was doing badly with a class of fourteen-year-olds. I said to her, 'You do not understand these children.' She replied, 'No—but I shall do when David is fourteen.' Another student with a son of eight, doing well with a class of eight-year-olds, explained her success by saying, 'You see, everyone of them is Brian to me.'

This preoccupation of the married students with their own families had in fact to be cleared out of the way before they could start level with the single students, i.e. at a point where only their own childhood—and not that of their children also—stood between them and the children in the schools.

As we got to know our students better we came to realize that, while this preoccupation with their children occupied the immediate foreground, there was in the background the potent influence—for good or for ill—of the husband. His attitude ultimately emerged as the one single factor which more than any other determined a student's success or failure. A husband could have a powerfully depressing effect—as did one who rang me up about seven o'clock one evening, his wife having stayed at College for some voluntary activity, to ask, 'Where is my wife? I am home, tired and hungry, and I want my tea.' Or they could be a source of encouragement and inspiration, as in the case of a student, the mother of four step-children, who not only came through the course successfully, taking part in all voluntary and social activities, but afterwards acted as Secretary to the Old Students' Association, and attributed both achievements to her husband's support.

Sometimes the husband's attitude changed, or



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was ambivalent. Thus, I met at a College dance a husband, himself a student of psychology, who told me that in the early days of his wife's training he had challenged the psychological ideas which she brought home from College; but later he had realized that if she had been meeting challenges all day she must have peace in the evenings, and so had decided to accept without comment whatever she said. One husband told his wife nightly that she would 'never make it', it was useless for her to continue; but there came a day when he reluctantly conceded that she might yet win through. But whether harmonious and helpful or not, the student's relationship with her partner in the background was a factor to be reckoned with.

I have spoken so far of married women with husbands. There were, of course, a number of our students who, as a result of widowhood or separation, were coping with their families unaided, or with the help of their own parents. For these the problem was simpler in that one possibly disturbing factor was eliminated, but heavier in that a possible source of strength was similarly absent. It was difficult for these

students not to feel that the odds were hopelessly against them. One writes:—

'You asked me to tell you what Borthwick has meant to me and my family. It is not an easy question to answer.

My children accepted Borthwick as something that had to happen, but as far as I can see, they resented it because it took from them so much of their mother. An irreplaceable year of their childhood has gone by in which their mother could not play her full part. There was a severance in the relationship that has been a great loss to both the children and myself. It is *the* regret I have about the past year.

Because of my endeavour to mitigate this I lost much of the social life of the College. I know from the part I did share what a lovely and valuable companionship I missed. That will be true for many of us. We did not have it, not because we did not want it, but because we were of that band of women, who through sheer necessity must try to do two full-time jobs, and do both well. That means duty to both first—and only when that is done can the pleasures of either be enjoyed. It has been no small task to reconcile the claims of both duties. I have found it so specially as I have to be both father and mother to my children.

As regards myself as an individual, College has meant to me a reorientation, the coming out from a rather unhappy experience that had lasted some time, and looking towards new and wider horizons. I have enjoyed every part of my life within the College and wish I could have had more. It has been a great, wide and unforgettable experience.'

As this writer indicates, it was not only the





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husbands who might resent the wife's training; it was also the children. They might do so articulately or inarticulately; consciously or unconsciously. I remember one student arriving at College in tears because her little boy had said as she left home that morning, 'Mummy, don't you love me any more?' Other children lost weight, or were ill when term began, sometimes causing the mother perforce to withdraw from College.

This kind of experience however occurred on the whole to mothers of younger children. Where older children were concerned the problem could be solved. The solution came about, in our experience, in three ways: through husband and children accepting the mother's training as in some sense a joint enterprise, both before it began and afterwards; through husbands and children coming to College and becoming to some extent part of the institution; and—surprisingly—through Optional II.<sup>1</sup> The first of these pos-

sibilities is illustrated by the student who wrote:

I fear my family has suffered greatly from a clacking typewriter during the past year, not always in silence, but they have been very helpful in washing-up and tackling other similar jobs when I have been busy on essays.

The second solution followed naturally from our policy of making contact with the students' home background. Husbands and children were at College on all recognized social occasions and on many others also. Husbands came to supper; and on public holidays when the College worked doggedly on, families came to lunch in the courtyard. Husbands helped with carpentering, with making scientific and electrical apparatus; with stage furnishing; with photography. They lectured on occasion on their own crafts and hobbies; one demonstrated cake-icing to the Housecraft students. They were often present too when their wives entertained fellow-students at home. One husband at least accompanied his wife on her visits to sick College friends. I have more than once been amused, when a husband whose wife was away sick called to see me, to find that he knew all the members of his wife's tutorial group by their Christian names, though he was vague about their surnames.

The children too were familiar sights at College; whenever possible they were provided for in the Art or Craft Room. A puppet show was given for them at the end of each course, and a party by the staff for them and their mothers in the New Year. One picture which stays in my mind is of the Physical Education display on our last Open Day, in which mothers took part in strength. A line of students vaulting and somersaulting was watched with absorbed delight by a row of small children, pointing and calling out, 'That's my Mummy!'

The third factor in this association of the family with the mother's training—Optional II—was quite unforeseen. But given a piece of work most of which had to be done at home under the eyes of husbands and children, they imperceptibly found themselves involved. Glimpses of the ensuing situation appear in many of the Optional II prefaces and diaries. Prefaces contain numerous acknowledgments of husbands' help in typing, checking punctuation, serving cups of tea in night watches, taking photographs, accompanying their wives on expeditions, exhorting

<sup>1</sup> Students chose the first of their two main subjects of study from the Ministry's list of about a dozen of the usual subjects. For the second, they made a study of any theme or topic of genuine interest to them, however remote from the normal content of the curriculum it might at first appear. This last was known as Optional II.



them to further effort when their impulse flagged. One student who was enquiring into Juvenile Delinquency was accompanied by her husband when she spent a vacation as voluntary helper in a residential Approved School. Another, looking back on the course, writes as follows:

Borthwick has left its mark on my family also. My 'Optional II' became not only 'my burning interest' but that of the family—and if any of them thought I was slacking I was exhorted to 'do my Op. II'. My husband put off several tennis and bowling matches to look after the children while I went out on observation visits and explained quite naturally 'My wife has to go out on Op. II.' It became such a part of us that we regarded it as a family affair, and any press cuttings, photographs or scraps of information were brought to me by my husband and children with a hopeful, 'Is that any good for your Op. II?'

A few further quotations from students' writing are given here:

*From the Diary of a Study of Pottery:*

- 10th Sept. I started making another bowl at home, and showed the children how to start to make some doll's dishes.
- 23rd Sept. Kenneth has made two or three pots, and had got as far as slipping one and making a pattern through the slip. A visiting aunt, while admiring it, picked it up, and the sides caved in. Pamela had made a little bowl, which was quite dry when I brought home the slip, but in spite of being warned as to the probable result, she insisted on slipping her pot. It crumbled, as was expected, and joined the relics of one or two first attempts. In a way, it was a good thing, as it showed that a dry pot cannot be slipped—I had been

told, and I could understand why it should happen, but to see it actually happening was very helpful.

The setbacks suffered by their first pots rather damped the children's enthusiasm, and this will doubtless remain damp until it is aroused again by watching when I make another pot. This does not imply that I consider my efforts inspiring, but the children always like to do what I am doing.

*From a student's review of the course:*

I thoroughly enjoyed my Optional II study (Wild Flowers) and so did my twelve-year-old daughter, who has gained an enormous amount of knowledge during this year. (I have always been extremely interested in Nature Study but never thought of compiling a book of my own findings, and should never have believed that I could find time to paint nearly a hundred illustrations as well as doing all the other work entailed in this intensive course.) My daughter has been so interested in all College doings that I have been able to draw her in. Both of us have found these interests very pleasurable.

It was in fact through reading the Optional II diaries and prefaces that we first realized that by educating the centre of the family group we were in some degree educating the family. This seems to me important. Anthropologists working on mass education at primitive levels sometimes suggest that the family with the mother as centre is the true educable unit, and that if they can begin work here the leaven will work through the family and so through society. Our experience, though slight, suggests that this may be true on other cultural levels also.

## AESTHETIC EDUCATION<sup>1</sup>

Marie Thérèse Maurette

### I

THE NEW EDUCATION as it has been practised for the last forty years is responsible for one discovery which has astonished many adults: this is the artistic capacity of all children. This discovery has been all the more sensational because in the new schools the plastic arts have not usually been taught by specialist teachers. We have largely left young children to themselves to draw, and we now see exhibitions of children's art arranged by people who have no particular interest in the New Education itself. Children's drawings, paintings, modelling, the decorative arts, are taken entirely seriously, and widely publicized by the Press. In the spheres of music and drama, one can always find an audience for children's choirs, children's orchestras, and

for plays acted by children. Sixty years ago this would have been inconceivable.

The discovery was made through a revolution in the philosophy of education which has brought teachers to observe living children instead of taking it for granted that they were miniature men who must be trained as rapidly as possible to perform the conventional activities of men. In the so-called 'new' school the child finds himself with adults who observe carefully his reactions instead of imposing their own reactions upon him. Therefore we see him take up pencils, paints, or clay and express himself with their help without needing to be initiated into their uses.

<sup>1</sup> Extracts from a paper given at the three-day Congrès of the French Section of the New Education Fellowship, Paris, July 17th-19th, 1952. It was followed by most interesting and sometimes heated discussion in groups.—ED.



But in the long educative process which leads from childhood to maturity what *rôle* do these artistic capacities play? Do we know or are we content to feel confusedly that, since they appear so universally, they must have their uses? Have we observed this phenomenon patiently enough and closely enough? One thing, at least, we have all already noticed, and it grieves us: our young artists die young. Somewhere between ten and thirteen we find that a considerable number of them cease to want to draw, paint, model, or sing. Only a few of them survive and move forward towards specialization in the arts. Is this because a new internal phenomenon occurs, or is it because these young adolescents realize that life offers few opportunities of earning one's living by the sweat of one's art? In any case, each generation throws up few artists.

Basically there is a certain misunderstanding. Our artistic sensibility, which has been worked upon during the last fifty years by doctrines and examples of art forms that are ever new and that reject all rules, is charmed by children's art, just as it is charmed by the new productions of adult artists. The child who creates these forms which charm us often himself greatly prefers chromolithography and finds enchanting certain illustrations which we think atrocious. Whatever may be the cause, the ranks of our young producers of works of art thin out in a singular manner.

Will you allow me to suggest a personal hypothesis to account for this? The artistic spontaneity of the young child may not perhaps be so much an artistic manifestation as a means by which the child enters into possession of his own body and of the world. May not his aesthetic productions, which so delight us, be, like play, phenomena of growth? Are they not perhaps one means by which the child comes to possess the interior as much as the external world by submitting it to his own activity? The art of the child, according to this, would be purely a utilitarian activity which helps him to develop during a certain phase of his growth—that is to say, until he is familiar with his internal world and with the external world that immediately surrounds him. Once he has achieved this, the child turns towards other enterprises; he turns towards the social world and the distant world, and towards the conquest of more complicated physical equilibriums, for example, in sport. He

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needs to find his place in the social world; he begins to compare himself with other children and with grown-ups; he wants to know what they think and often doubts his own powers of judgment. This doubt extends to his artistic activities, which he no longer feels to be necessary to him. Until now he has been a producer of art and yet has been unconscious of art. From the very moment when he changes and comes closer to the world of adults, art appears to him as what it is in truth—a very high human activity—a difficult thing which demands an exacting sense of values and consummate skill. So those who have not this skill and who do not feel within themselves the powerful stimulus to attempt such expression draw back from artistic expression.

## II

Can we remain passive before this phenomenon? Is there not a way of helping some of these young artists to survive? If we can succeed in furnishing them with techniques which help them to match their means of expression with their new ambitions, can we not manage to preserve art for them as a means of expression and to introduce them into the world of real art?

In the school where I worked for twenty-five years—a school which never had less than three hundred pupils, aged from six to eighteen—we worked as follows:—All the children under twelve were given time and means to make themselves familiar with various artistic techniques; they had many hours in their time-tables which they were expected to spend in turn in the drawing and painting studios, in the modelling room and in the woodwork and construction rooms. They were given a great deal of material; they also had a great deal of time in which to sing, and to rehearse plays; and they were expected to follow these time-tables. From twelve years old onwards, for an equal amount of school time, they were allowed to choose which studio they wished to attend, or rather, as we used to say, which activity they were going to take up. Almost without fail, they chose the activity in which they had already acquired a greater degree of skill—except as regards drama in which other motives came into play. From fourteen years old onwards the number of hours grew less because of the examination syllabuses, but the free choice remained. Then one began to see some going forward in the plastic arts, some

as musicians, some as actors, though only a few of them became professionals in the end. Yet we were able to observe that in every social and collective activity for which artistic techniques were necessary the vast majority of the children retained the power and taste for art work. Almost all of them were able and willing to construct and paint scenery; almost all of them loved singing in unison or in harmony; and all of them knew how to appreciate the work that specialists could produce and offer to the community. If artistic capacity had not fully survived in all of them, an appreciation of the arts had come to life in them all.

## III

This brings me to list the points which seem to me extremely important for discussion:—

1. The quality of the material which should be provided for children for their art work;
2. The technical apprenticeship which these materials demand and which presuppose that the child shall not be abandoned to his spontaneous efforts alone;
3. The artistic culture of the child over and beyond the works actually produced by his spontaneity.

I will comment on each in turn:—

1. As regards the quality of materials I should like to insist that a sheet of white paper and a pencil, whether black or coloured, though they may satisfy the young child (who will draw just as well with a stump of chalk on a pavement) are a very meagre introduction to the domain of real art. Coloured paper, good paint brushes, good rich colours (oils or water-colours), are much more real as materials and make sensible demands upon the child, which oblige him to a choice of medium—an essential thing in the world of art. I cannot speak competently about music but I have no doubt that the musical life achieved by children can be enriched or impoverished by the kind of instruments and the kind of music which is offered to them.

2. As soon as you begin to talk about real materials you are already talking about technique. Starting from the utter inexperience of a novice, an experienced teacher can intervene (there is still much controversy, based on insufficient evidence, as to whether he should do so or not) so as to save him from spending a great deal of time in struggling, sometimes vainly, with his



medium. In talking about materials, you are therefore already talking about possible occasions for teaching. All teaching of a real technique, presupposes a workshop, whether that of a cabinet-maker, painter, sculptor, or engraver.

A workshop need not be so elaborate as a classroom. One day, certainly, we shall all demand workshops instead of tanks and guns, but in the meantime we can make do with stables and attics if such are available. They have the great virtue of creating an atmosphere which is immediately quite different from that of the classroom and which is very stimulating. And, after all, a classroom in which the New Education is really taking place can itself become a workshop, with corners devoted to each art. I have often seen this happen. An important thing which distinguishes a workshop from a classroom is that it gives the chance of tolerating an intelligent disorder, deriving from the very use of materials. But the main thing is the change in the attitude of the teacher when he is transformed into the master-workman who takes a hand in the work itself, and who treats his children not as pupils but as apprentices and fellow-workmen. There is, in the handing on of techniques, in the atmosphere created by a master-craftsman, a human factor which is of the highest importance from the point of view of real education and which can enable children to seize the very meaning of art.

3. I come to my third point, which I consider very important: The need for an aesthetic culture which leads a child outside of and beyond his own spontaneity. It is all very well for us to find artistic pleasure in watching our children create, but the children do not share it. Like real artists, they put aside what they have made, as a rule, as soon as it is finished, in order to go on and make something else; and in taking our pleasure from their productions, we are not really doing our full duty as educators. The child who has been given to us to educate in the full sense of the word has a great need to outstrip his own performance, to move forward to his own full development, which will carry him out into the world of adults which he admires and envies.

What is more, the child aims to take his place in a society which has a past and which should have a future. From the artistic point of view this is very important. Children are potentially the aesthetic future of mankind; but they are also the link which binds this future to the past

and to all that has been learnt from it. The child must acquire the power to judge and to choose from the past those elements which will make the future, that is to say, to recognize in the past the seeds of living possibilities and to distinguish these from what is dead and done with. In art he must learn what has survived and he must know why it has survived. Why do we have museums in which we guard what we consider to be masterpieces? Why concert programmes in which the same names recur again and again? And if in order to introduce them to the child we wait until he is almost grown-up, until many other factors have played their rôle in his formation, it is most probable that these names of great artists will remain to him dead letters, to be jettisoned along with a whole host of other items collected so as to pass some examination or the other.

On the other hand, if we present them to him when he is young, through their work, which is not difficult nowadays thanks to good reproductions and gramophone records, we shall establish between the child and the artist a living familiarity. I am doing this at the moment. In the course of this last year, I have presented to children in rural schools reproductions from the great painters from amongst which they choose two or three to keep in their own classrooms. The immediate result (it will take time for me to discover the more distant results) is that the children recognize a Breughel at a glance. Van Gogh is familiar as the name of a familiar friend. One child put his hand on a slim volume called *Van Gogh* in the library and said: 'I'll have a look to see if the ships are in it, and the bedroom' and found them straight away. It seems to me that on such foundations it will be possible later really to discuss art.

If familiarity with real materials seems to me an essential condition in the aesthetic formation of children, familiarity with great works of art of the past seems to me quite equally necessary, for if technical formation does not survive into adulthood in the majority of people, the formation of taste, the love of beauty which has issued from the hands, the hearts and the intelligences of men can and does survive in everybody. Familiarity with it should direct our children's steps towards a richer society and a more beautiful one in which art is not a privilege of a class or of specialists contributes to the happiness of all mankind.



# HUMAN EDUCATION

C. Gattegno, University of London, Institute of Education

AFTER the fiftieth of our national gatherings,<sup>1</sup> held in various countries in Western Europe, it may be useful to take stock, though the work still to be done leaves little time for rejoicing.

Since the field of international education is new, all those engaged in it are pioneers, anxious to pursue their own paths rather than to repeat the work of others in order to test the validity of their conclusions. We therefore feel that, after seven years' experience in this field, a general discussion of the ideas underlying our experiments and of our findings may be more useful than a detailed account of actual work.

Both during and immediately after the war, those concerned with the planning of education for living in a world community, as Unesco now has it, were mainly inspired by the idea that we must get to know the other man in order to like him, to establish links with him and his culture, which we should then wish not to attack, but to defend as our own. If all of us did this, peace would be secured.

Attempts were therefore made to foster international education at the cultural and social levels. It was necessary to learn what the peoples surrounding us were really like, and no longer merely to accept the propaganda produced mainly for the tourist. We must learn to like people as a consequence of our knowledge of their way of life. Enthusiasm for the cause led to underestimation of the obstacles to be overcome and all kinds of schemes were embarked upon for mixing youngsters or adults in camps or centres, in good or bad conditions.

From some of these experiments the dangers of inadequate or bad organization became obvious; so did the need for a restricted programme within the capacity of those participating. The ideal of preparation for peace seemed to be an illusion. It became clear that international education had only a minor contribution to make to the maintenance of peace; goodwill and enthusiasm are necessary but not enough.

What then was the work that pioneers in international education could do? In our own

case, it appeared to be to study what feelings need to be educated in order to lead to liking (rather than to knowing, with liking merely as a corollary).

This stress on affectivity was characteristic of all our work up to 1951. It became more and more apparent that feelings can be educated by means of appropriate techniques, just as can intellectual understanding through the usual ways of knowing used in schools and universities. To educate for love was possible. It meant actually understanding the meaning of the event of friendship in adolescence, and fostering and extending its scope at that stage, while for adults it meant emphasizing the nature of brotherly love and bringing it to bear on their lives. In my book, *Introduction à la psychologie de l'affectivité et à l'éducation à l'amour* (Delachaux & Niestlé, Neuchâtel, 1952), I devote much space to this question. Our experiments have at least taught us the possibility of such education, and this is a fact worth communicating.

While this study was being carried on in various centres in Western Europe, we began to shift our focus slightly. It seemed that feelings, or thoughts, or any other activity, could only be considered in their human context, and that their common basis was the awareness of man. We realized that all education is of awareness and that its modalities are due to the fact that our awareness of ourselves goes through a series of stages, quite well-defined for the young, but produced in the adult by means of an experience in which inspiration and intuition play a great part. For 'international' or even 'supranational' education we began to substitute the truer and simpler name of 'human' education.

In this, instead of learning to know the other as one learns a book, we suggested that one learns to know oneself, to discover the obstacles to understanding and love of the other. To know oneself is vastly more difficult than to study an external reality. We looked for, and found, techniques.

It is well known that if children must think according to the mode of their environment they have to be taught to do so. Thinking according to this or that mode is not a natural feature of man's growth: it is a social conditioning. Once

<sup>1</sup> See *The New Era* (January 1949, and November 1950) for accounts of our work, first in its beginnings, and then after four years that had included thirty international centres. The content and purpose of the two reports were very different. The present article is, of course, related to the other two.



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a mode of thought is adopted, however, it becomes part of the self and it is extremely difficult to accept the idea that some other mode of thought would have been possible. Our task was therefore two-fold: (1) to find means of showing what constitutes a mode of thought and of making people aware of their particular mode, and (2) to attempt to arrive at something like a common mode in the group.

Only the first of these was really achieved, and in the following way. The members of the group were presented simultaneously with a challenge to their sensitivity and their intellect, and the data contained in their spontaneous answers were collected by observers. For instance, one member stated that she had made friends more easily with British companions whom she had met for the first time only a few days earlier, than with people she had known in Berlin where she had lived for sixteen years, or in Zurich where she had lived for ten years. The various national groups represented reacted in ways which appeared to fall within quite definite patterns. Models for these were then suggested and other experiments devised to test their correctness. A story was invented, for example, recounting a road accident and the procedure followed to prosecute and obtain a verdict against the driver of the car. The story more or less followed the British pattern and the non-British members of the group found it totally unreal, whereas the British members, though dissatisfied with some details, were prepared to think about the people in the case. On several other occasions, spontaneous and frank reactions to new situations brought home to the participants the extent to which these reactions depended on British, French, German and Swiss modes of thought, and the group was able to apply its findings to the understanding of political problems which had previously been baffling. It became plain that much misconception and misunderstanding arises from judgments made through the application of one's own mode of thought to situations worked out by others whose mode of thought may be different.

Another example of the education of awareness took the form of the study of psychology as a science of man. Obviously this was too wide a problem for a fortnight's seminar and we soon began to concentrate on some of its simpler aspects. We attempted, for instance, to discover



how our mental imagery works and what connections are to be found between the sounds we hear and the words we say. Our sessions were experimental, and the members, of various nationalities, discovered the mechanisms we were seeking, thereby becoming aware of something fundamental in their activity, an activity common to them all. Psychology was seen, not as the science of behaviours, but as the science of what makes behaviours and changes of behaviour possible.

The awareness gained was different in kind from what would have emerged had the participants merely been told what there was to discover. In using such techniques we all start from scratch, we construct our opinions on the matter by taking our measure together and reaching a conclusion which is universal for us. We find man, and not one of his cultural effigies.

The unanimous opinion of adult members of our courses in their present form is that they can gain much more from their own first-hand experience than from discussing the opinions of others.

A fuller account of more of our experiments would probably be of interest to some readers, but it is our idea of man and of the future which determines their actual form and this does not need to be shared by others. What is more important is to stress the value of the education of awareness, which is, to our mind, the most effective of all. It yields results where many fail, it produces a lasting gain and a transformation of outlook based upon real and profound experiences spontaneously lived and controlled by each individual. It is diametrically opposed to propaganda and indoctrination and is a bulwark against false rumours and prejudice.

In a word, human education is the preparation for man's future as inhabitant of the planet, without mortgaging that future or imposing our beliefs upon it. Our experiments are a contribution to the study of man and to his self-education.

The experiments reported above illustrate one of the methods used in our investigation of the elements necessary for the awareness of man as an inhabitant of the earth. Another approach became possible through the discovery, early in 1951, that certain somatic changes that accompany thoughts and feelings were characteristic of them and could be recorded by means

of an instrument which we called the *Gayograph*, after its inventor Monsieur A. Gay of Lyons.

A microphone placed on certain areas of the body shows changes of resistance which are due to an impulse from the body, but one which is not caused by any of the known phenomena taking place in the body (variations of muscular tone, of blood pressure . . .). The interested reader can find a more detailed account of our findings in our small book, *Un nouveau phénomène psychosomatique*, C. Gattegno & A. Gay (Delachaux & Niestlé, Neuchâtel, 1952). Here we shall merely say that since March, 1951, we have been able to use this objective method in our international centres to bring to the fore the need for looking for new ways of approach and for rejecting inadequate methods in the study of man, the future of which lies open. When it can be shown, for instance, that certain mental processes do not depend on the language used as vehicle, by showing recordings displaying characteristic features of the process taking place, the subjects used in the experiment have a different attitude with respect to their own minds from the one they adopt when the fact is merely asserted by us. It becomes evident that man can be reached behind the cultures which it is customary to consider as a natural feature of our growth, integrated in our personalities. The elimination of preconceived ideas in this field is as important as the establishment of adequate techniques for reaching the reality of which we are beginning to be aware. In this case, the two go together. By some of these experiments we have swept away theories which embodied beliefs based on unquestioned tradition and opened fields for the objective analysis of unsuspected realities. Man has hitherto been known only as a member of a group (cultural, religious, political, etc.), and it has been assumed that without taking these groups into account one could not discover man. Now it can be shown that with the same 'spiritual' material man produces varying forms, to which he gives reality through social intercourse. The Gayograph reaches the material behind the forms and ascertains its universality, whereas with respect to other means of study it is the difference of form which is apparent. Needless to say, the same effort is still required for the achievement of full awareness as when we only had subjective methods at our disposal.



# CONFERENCE OF INTERNATIONALLY-MINDED SCHOOLS

THE Study-course organized by the Conference of Internationally - minded Schools at Ommen, Holland, in August, 1952, started with the advantage that New Education Fellowship Conferences, whether in England or abroad, also enjoy—those who came, came because they wanted to 'do something about it', 'it' being Education in the widest and deepest sense. Those members who knew the N.E.F. felt that spontaneous and active spirit from the first; those who did not were first impressed and then inspired by it. The C.I.S. is indeed working on lines similar to the N.E.F., but, representing as it does a number of schools and of individual teachers closely in touch with one another, it has within its smaller bounds a practical job to do, which should strengthen the N.E.F. while it draws on the older foundation for some of its inspiration and methods.

The purpose of this second Study-course (the first was held at Geneva in 1950) was to examine the teaching of international understanding as it actually exists in the countries and schools represented, namely, seventeen countries, including Nigeria and Pakistan as well as the United States and European countries, and in primary, secondary and technical schools; and, having done so, to discuss ways and means of furthering it, and to draw up plans of action. The forty-four members comprised headmasters and headmistresses, assistant teachers, administrators and inspectors, young, old and middle-aged.

The Course was held at the Quaker School housed in Kasteel Eerde, near Ommen; an eighteenth century castle, diminutive and elegant, with its gardens and its moat set in square miles of forest. Before the members immured themselves there for three weeks of study and talk, they enjoyed something surely unique in Study-courses, namely five days of sight-seeing, with headquarters near Utrecht, and a delectable programme of towns, pictures, canals and villages to see; they travelled west and east and finally north, across the great dyke to Friesland and so to Ommen. The pleasures of the tour were many, especially as the three 'couriers' were Kees Boeke, President of the Dutch N.E.F., his youngest daughter Maya, and Mr. I. G. van der Valk, Rector of the Quaker School; and the varied experiences shared in the first five days provided a firm and friendly basis for the discussions which followed.

The Director of the Course, M. Louis Johannot of L'Institut Le Rosey, Switzerland, had drawn up a plan which was at once clear-cut and flexible, and was aided by an expert secretarial system of interim reports. Briefly, it involved small Study-groups all occupied in the first week in reporting and discussing what was actually being done in the countries and schools they represented; then followed separate discussions on the social approach, the moral and religious approach, that in the classroom, and methods of school organization. The third week was spent in formulating practical plans of action, in passing recommendations to be submitted to Unesco and to the Executive of the C.I.S., and in drawing up individual undertakings.

The good intentions of governments, ministries and school authorities were soon realized to be diverse in purpose and all too seldom supported by material or moral aid. Yet there was no doubt about the reality of the work being done: from 'Tobias and the Angel' brought by English boys and girls to eight German schools which had previously studied the text, to the welcome given in a great French lycée, in the first difficult year after the war, to a young German *assistante* who was 'Mademoiselle' and never 'Fraülein'; from the exchanges and visits of whole groups, to those of individual children and teachers, between various countries in Europe, and between Europe and America; from the activities of Unesco Clubs inside schools, to the big World Citizenship Associations linking all the schools in a city. Community efforts to help less fortunate children in the native country, and the use of the Unesco Gift Coupon Scheme to help those in distant countries, were seen to be inspired by the same feeling, one of responsibility for others, a concern for the individual and his needs, and a conviction that 'Man—one Family' was recognized as a valid concept in the schools, if not in the world of politics.

The second stage of discussion led to the study of the child in his social setting, the claims of the maladjusted and delinquent child to contacts outside his narrow world, the problems of exchange, both of work and of children, and the function of work-camps; to the problems of good relationships inside and outside the school community, and the place of religion in the school; to the study of text-books, teaching methods in such subjects as languages and history, and the training of young teachers; and



to the need for international school communities, with interchangeable curricula, and internationally-recognized examinations and certificates, inaugurated perhaps by the C.I.S. itself, and essential to its plan and purpose.

When the diverse experiences and ideals of the members came finally to be translated into a plan of campaign, it was an inspiring experience to find that there was no need to vote, and so deliberately create a majority and a minority; under Kees Boeke's influence, final decisions were reached by common agreement. And the plans were practical and immediate: a Secretariat to be set up, with a definite programme to carry out, to provide a clearing-house for the exchange of information, ideas and projects, and to publish a regular C.I.S. Bulletin; the organization of C.I.S. work-camps, study-groups and a Junior International Festival of the Arts; the closer linking of schools and individual teachers in many countries; recommendations to Unesco on teacher-status and teacher-training; the provision of lists of text-books and reading material helpful to international understanding; and an approach to the N.E.F. that should help both to realize their common aims.

The generous grant made by the Ford Foundation will permit the realization of some of these plans during the next few months; but of course the individual efforts of members, inspired by the marvellous spirit of the conference and carried into schools and classrooms of so many kinds in so many countries, are what will count in the long run. And from these schools (as indeed from every school in every country) there should flow a current of tolerant and friendly feeling, based on knowledge and on interest,

## ADDITIONAL SECTION NOTES

*The following statements were intended for inclusion in the July-August 'New Era' but were unfortunately delayed in transit from Australia.*

### NEW SOUTH WALES

THE NEW EDUCATION FELLOWSHIP has through its various activities provided valuable stimulation to progressive educational thought and practice in New South Wales. By the arrangement of conferences and by encouraging overseas speakers to visit this State, the Fellowship has been instrumental in opening a channel of invigorating educational ideas. Through its publications and its local activities, it does much to keep such ideas fresh and alive in the public mind.

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which will represent something positive and humane in a world that is full of negation and destruction.

ELIZABETH H. MAXWELL

*Footnote:* Information about the C.I.S. may be obtained in England from the Chairman, Professor Dobinson, Department of Education, University of Reading, and in Switzerland from the Secretary, M. Roquette, International School, Geneva.

Within the past decade there have been revolutionary changes in education in New South Wales; these have shown themselves in a freer discipline, a more expressive child-art, the elimination of external examinations up to and including the third secondary year, the growth of child guidance and remedial teaching, and, above all, a new syllabus for primary schools (5 years to 11+). This syllabus, issued in February 1952, is founded on principles once preached as an ideal by members of the N.E.F.

Undoubtedly many influences have contributed to these educational advances but if we cannot measure exactly how much our work has achieved, we can at least enjoy the satisfaction of having helped in a change for the better.

DONALD MCLEAN, *President, N.S.W. Section,*  
*Headmaster, Darlinghurst School, Sydney,*



# CHILDREN . . . AND OURSELVES<sup>1</sup>

**A** LETTER from an inquirer poses an everlasting question: How can one go about building co-operative family morale? The first logical step would seem to be to review some of the factors obtaining in modern society which encourage *non-co-operation*.

Number One—Our society, by popular definition, is an *acquisitive* society. Number Two—Our economy is free-enterprize, each-on-and-for-his-own, by economic and political definition. Number Three—This is a technological society, in which humans are split and kept apart by specialization, often unable to feel any real interest in the final, integrated results of their labours. Number Four—Our population is predominantly urban, remarkably transient, and transient populations seldom establish the organic community relationships which are common in settled populations. Number Five—Something which the sociologists call 'family disorganization' has been going on for a long time, due in large part to the various causes already mentioned. Also playing its part in this world-wide 'disorganization' phenomenon, and particularly noticeable, is the breakdown of conventional attitudes. 'Dutiful' sons and daughters are no longer to be expected—even less so are 'nice' boys and girls.

Now, whether or not our own family can be described by all or any of the above, our family is *affected* by psychological pressures from other family units which the description fits. Whether or not our own family is transient, whether or not its earners are excessively specialized, whether or not the members profess to believe in acquisitiveness as the only normal human motive, the plain fact is that the children will be influenced by these trends.

Each one of the trends listed can be correlated with currently popular notions as to what Man himself is, and as to what are to be held desirable goals for human

striving. Though we still pay lip service to religious ideals which are presumably founded on the supposition that man is primarily a 'spiritual' being, we have inclined for many centuries toward the belief that man's happiness is most sensibly sought by acquiring and enjoying material goods. This is the 'materialism' about which the return-to-religion advocates speak so vaguely and fervently.

The co-operative ideal has had to be superimposed upon the picture of man's selfish, basically animalistic nature, and the resulting double impression is confusing, to say the least. If we want to see the motive of co-operation replace the motive of personal self-interest, we must search for some conception of man which encourages the change and which establishes entirely different goals as the ones worthy of sustained human effort. We shall not find such a conception in orthodox religion, for the reason that *personal* salvation was as much the goal of orthodox

<sup>1</sup> Reprinted from *Manas* by permission of Manas Publishing Company Box 112, El Sereno Station, Los Angeles 32, Calif., U.S.A.

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theology as of that form of 'materialism' which supplanted it.

The search for such a conception is, we feel, the only valid psychological point of departure for someone who wishes to combat the social effects of theories of self-interest or eliminate non-co-operative behaviour patterns. The parent who believes that a life of the mind, or, if we prefer, a life of the soul, is the only life worth living, will have to live according to these standards himself. He will have to achieve a disciplined unconcern as to his own material security, so that his children will observe and feel this counter-current to the generally accepted preoccupations of the world. Such a parent cannot let himself dwell, morosely, on his financial difficulties; if he does, his family sees only one more conquest of man by materialism.

On the positive side, a man may seek that work which he can enjoy for its own sake—work that seems to him worthwhile, creative, and beneficial, entirely apart from its emoluments. Next, he may learn to reject the acquisitive motive as it applies to his family relationships. 'Possessiveness' is the common word for the acquisitive motive when it is well-clothed, well-fed and well-housed. He must cease wanting his wife and children to concentrate on giving *him* the greatest personal satisfaction—he must even stop wanting them to be 'co-operative', *and instead, offer them co-operative opportunities which they are allowed to reject.*

We cannot turn back the tide of history and eliminate the crowding of urban populations. But we can do some of our living, at least, in a freer, less specialized atmosphere, by keeping our hands in at the level of basic productivity. If we raise a bit of food for our own use, make a piece of furniture for the house, or learn to repair our own automobile, we are not only helping ourselves, but are also helping our children, who may play some kind of part in the activities.

Families who have followed up a natural desire to own some workable land tend to create agreeable and co-operative relationships; their children seem naturally inclined to take on constructive responsibilities at an early age. Even if we suddenly find ourselves encountering the problem of the questioner *after* our children have passed the natural age for introduction to useful work—probably somewhere between three and five—we may still be able to regain lost ground by exercising enough patience.

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Too much emphasis on the physical aspects of family responsibility can give, of course, a distorted view of the real causes of family failures in co-operation. The best of human beings feel 'co-operative' no matter what the conditions or environment. But there is some value in indicating the sort of efforts that may be made toward rehabilitating our small familial society, particularly if they are of a nature anyone can emulate. Tilling soil, working on automobiles and building furniture will not alone make human happiness, but they are some of the things we can do, together with our families, while we are struggling for deeper philosophical perceptions.

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# THE NEW ERA

IN HOME AND SCHOOL

## THE RELATIONSHIPS OF TEACHERS WITH OTHER ADULTS

*David Jordan, Principal, Dudley Training College*

TEACHERS, by virtue of their occupation, are driven to reflect upon the nature of the relationships in which they become involved—continuous and continuing personal relationships of an intimate kind from which they can never contract out. Nor indeed should they wish to do so, for their task cannot be properly performed unless they are the kind of persons with whom relationships of quality can be easily and naturally established.

This is, perhaps, a new way of looking at the function of a teacher. In earlier days, when he was regarded primarily as an instructor concerned with teaching fundamental skills, there was less need to consider his adequacy from the point of view of maintaining relationships. But as his task is now considered as a matter of assisting development and growth, and of satisfying the social and psychological as well as the intellectual and physical needs of children, the relationships established by the teacher both in and out of school becomes of much greater importance. To be himself a mature and balanced person he needs to work within a system which gives him a sense of responsibility and scope for initiative in his work in the classroom, and some possibility of influencing policy and affecting the ethos of the school. This brings us at once to the question of his professional relationships with his colleagues in the school and in the educational system as a whole.

In considering this,

one is bound to generalize from experience in a particular national system of education and from the background of a particular set of ideas about the place of the individual in the social system. In Britain there is a well-established democratic tradition in the schools, yet it is true in education, as elsewhere, that hierarchies arise which are not made necessary by differences in function. What, for example, should be the relationship between the head teacher and assistant teachers in a school?

Assuming that the head teacher is officially responsible for the general organization of the school, he must clearly have a considerable influence in determining its policy and directing its life. But to be lucky enough to secure promotion does not mean that you have an automatic increase in wisdom or knowledge or psychological insight. On the staff of any school the qualifications and experience of the head and assistant teachers will not differ greatly, so there is very little justification for any personal arrogance or belief in individual omnipotence. The wise head

teacher will realize that, without the full and willing co-operation of his assistants, very little effective work can be done. He will therefore think, and encourage his assistants to think, in terms of individual effort and a commonly accepted responsibility. He will give them considerable scope in experimenting with new methods of approach and will avoid the imposition of a

The Agenda on page 241 and the accompanying articles are published by courtesy of Unesco. They were prepared at its request as working papers for the Unesco Conference on Education and the Mental Health of Children in Europe by the New Education Fellowship which appointed an *ad hoc* committee.

They are published in one of our special numbers for teachers of young children because the problems raised have a direct bearing on their work or training. But these problems are common to all teachers and so exemplify the essential unity of a profession which too often allows itself to be divided by sectional interests.

Always seeking to bridge such divisions, the N.E.F. has asked its National Sections to study the Agenda so that their representatives, who are to meet during the week before the International Conference at Askov, Denmark, next year, may discuss its use in their own countries. Meanwhile, groups of teachers, including those in training, may wish to debate it among themselves; the Agenda and accompanying papers are essentially meant for study and discussion, not for cursory reading.—Ed.



stereotyped uniformity. Teaching is essentially an individual business and, if liveliness of outlook is to be encouraged, teachers must be allowed to apply their own inclinations and ideas and adopt their own characteristic methods and approaches. They need to be responsible for their work rather than responsible to the head teacher.

One useful way to encourage assistant teachers to feel a sense of individual responsibility for the school is the holding of regular staff meetings. But if these are to achieve the desired effect they must not be dominated by the head teacher. He must act as a chairman, not as a dictator, and it is important that the issues discussed should not have been pre-determined. Nothing undermines willing and active participation so rapidly and so surely as the realization that staff discussions are nothing more than window dressing and have no real effect on the determination of school policy. Like any other random assortment of adults a school staff should be expected to contain a variety of opinion and attitude, and individual views sincerely held and temperately expressed should command respect. Agreement on all points should not be expected; it is sufficient if the staff can share a common sense of direction and be able to decide to act together on particular points as they arise. Indeed a wise head master may well defer general discussion on the theoretical bases of education until experience of working together has enabled a sense of unity in diversity to develop.

It follows from what has been said that the head teacher should not require or expect his members of staff to think of themselves as subordinates, yet this attitude seems regrettably widespread, even in democratic countries. It would seem abundantly clear that unless and until the assistant teacher is encouraged to adopt an adult attitude in his professional relationships he is unlikely to do so with other adults outside the school. The charge that 'a teacher is a man among boys and a boy among men' has still some measure of truth in it, and it will continue to be true until teachers acquire by virtue of their occupational environment something of the independence and integrity of the mediaeval craftsman.

### *Parent-Teacher Relationships*

Parent-Teacher relationships are bound to present particular problems. The link between

teachers and parents is not a generalized interest in children, but a personal interest in a particular child, and their interest derives from different sources. The parent's interest is of an intimate proprietary type, since the child may be regarded as an extension of herself. The parental eye is keen to detect the virtues, and the parental heart prone to disregard the faults and failings of her offspring. But the teacher's view is a more comparative, more objective one. He sees the child as a member of a group, more noisy than some, less bright than others, a trifle spoilt and in need of firm handling, or a trifle repressed and in need of encouragement, and so on. He has to spread his personal concern over a large number of children, viewing them all with disinterested affection and not becoming emotionally involved in their successes or failures; ministering to the needs of each the more successfully because he is free from the emotional attachment which is the basis of parenthood. This necessary difference in the feelings and function of parent and teacher is often a prime cause of misunderstanding.

It is, of course, quite true that in Britain, as in many other countries, there has been a rapid growth of parent-teacher associations in recent years. But far too many such associations limit themselves exclusively either to raising money for specific school projects or to the organization of social gatherings.

There is great value in a parent-teacher association which functions as an adult education group on which teachers and parents have the opportunity and the obligation to learn together and to exchange opinions and views on matters other than those of school organization. The subjects considered might well be of a psychological character; or a film club could be formed which would discuss the values implied in films of different types as well as questions of technique; or a working party could be set up to build a stage or add lighting effects or make toys and equipment for school use. But the really important thing is for parents and teachers to find some common meeting ground as *persons* removed from their professional and parental pre-occupations.

In evaluating parent attitudes the teacher needs to remember that many parents project on to the schools and teachers of their children the memories of their own school days, some of which may not be pleasant. They may have had little



or no opportunity for keeping abreast of educational changes and may therefore demand of the school an austerity of method and attitude which belonged to a previous generation, or may assume that any real or fancied injustice which they once knew must still be in existence wreaking its harmful effects on their own children. The indignation which some parents exhibit over what may appear to the teacher to be some minor point of school discipline can only be understood in these terms, and such understanding both enables the teacher to act wisely and insulates him from undue emotional reactions.

Some head teachers suggest that the job of the school is already difficult enough without adding to it the obligation to come to terms with the parents. This would seem to be a short-sighted view. The link between parents and teachers already exists and cannot be denied. Certainly where they all have the good of the children at heart they will try to develop positive and worthwhile contacts so that the influence of the school will be exerted with the support of, and not in spite of, the parents.

#### *The Teacher as a Citizen*

So far we have discussed only the teacher's relationships with other adults in his professional setting. But like everyone else the teacher has a life to live as a citizen and it is important that his particular affiliations from a religious, civic, or political point of view should neither add to nor detract from his prospects of professional advancement. There are still a number of countries, among them Britain, in which this is not the case. Wherever, for example, particular religious sects have control, even of a partial kind, over the administration of schools, competition for promotion is likely to be influenced by extra-professional factors. It is still possible for certain overt expressions of sectarian zeal to be required as a pre-requisite for applicants for headships and to be a 'communicating member of the Church of England' or a practising Catholic may outweigh entirely the possibly greater professional ability of non-Anglicans or non-Catholics.

Some discretion, of course, needs to be used in claiming that teachers should be appointed without regard to the views of life they hold. Any society has the right to protect itself against persons who wish to gain control over the minds of children in order to spread completely dis-

ruptive ideas, but it is also true that progress of any kind cannot be maintained if the teaching profession is to be reserved for those who are confirmed in the orthodoxy of their time. Teaching ought not to become the last refuge of the congenitally timid, and it is possible that the more orthodox among us may be the least adventurous, and perhaps those least capable of inspiring young people to take an adventurous view of life. It may perhaps help towards a solution of this difficulty if we recognize that there is a quality that resides in persons which is not necessarily reflected in the particular political or religious views they espouse, and if we agree that all deliberate indoctrination of the young in schools should be avoided. Society should require its teachers to be citizens in the full sense and possess views verified by their own experience, but the business of the teacher in the school should be the presentation of objective evidence.

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# EDUCATION AND THE MENTAL HEALTH OF NORMAL CHILDREN IN EUROPE

## BASIC ASSUMPTIONS

- I. An educational environment, if it is to contribute to mental health, must be flexible, rich and permissive, so that each child can *take* from it (rather than passively receive) all that he can use, and can contribute to it all that he is able to give.
- II. A teacher's rôle is to provide a selection from a vast number of possible opportunities and, in so doing, he closes other opportunities. This sets the natural and healthy limits to his permissiveness if the teacher-child relationship is sound.
- III. (i) Everything that a teacher does to a child (strict or lenient, impartial or partial, etc.) affects the child and therefore, of course, the group. If the teacher recognizes a mistake and regards it as a growing point or at least as remediable, any classroom situation can be recovered from.  
(ii) Children also affect teachers and this difficulty in the teacher's task should be given especially sympathetic recognition: being in daily contact with children whose emotions are so near the surface and whose characters are so immature is bound to stir up emotion in the less mature levels of the teacher's own personality.
- IV. From this it follows that, whatever its other functions and procedures, viewed from the angle of mental health, education is fundamentally a matter of relationship, and the training of teachers should be considered from this angle.

## CHILD

### I. THE CHILD'S RELATION TO HIMSELF IN SCHOOL

i.e. to his real capacities and progress. How is this affected by a class situation in which he can make use of a rich variety of material and proffered knowledge? And how by a competitive system of marks, form order, rewards and sanctions, and competitive examinations affecting promotion and transfer to other schools? What is the child's attitude to his own mistakes and failures? How should the school deal with it in the interests of his mental health?

### II. THE CHILD'S RELATION TO HIS OWN IDEA OF HIMSELF

i.e. to his fantasies about himself. How far can these be expressed and so tested gradually against reality, through movement, sand and water, clay, paint, writing, musical expression, etc.? Is such expression useful to the child's mental health, and, if so, why? What should be

the teacher's attitude to whatever the child gives her, 'good' or 'bad', in the course of such activities? In a restrictive school atmosphere, children do not openly express their fantasies. Is this to the detriment of their intellectual and emotional development? Further, is there evidence that it impoverishes the group-life of the class?

### III. THE CHILD'S RELATIONSHIP TO OTHER CHILDREN IN SCHOOL

To what extent are these (like all other kinds of relationship) coloured by a highly organized pattern of relationships based on his experiences during infancy (in this case by sibling rivalry, the lack of siblings, being a twin, etc.)? In schools where the teaching unit is organized successfully as a social unit, what opportunities have children and adolescents of trying out their powers of dominance and submissiveness, of co-operation, rivalry, open aggression, restitution for hurts and slights? What effect has this on children of various temperaments? Is it a valid training in



their ability to evaluate and manage a democratic society? In a repressive school environment, can social learning for democracy take place? Is it in the interest of mental health that it should take place? How far are children conscious rivals in competitive examinations affecting promotion and transfer to other schools? Is rivalry innate, or the result of pressure from parents, or from the school itself?

#### IV. THE CHILD'S RELATIONSHIP TO ADULTS IN SCHOOL

How far does this vary from child to child, according to his earlier relationships with parents and other adults? Can the school situation itself do anything to correct such relationships where they have been faulty? If so, how? Does this relationship vary widely from culture to culture, even within Europe? (e.g. is it true that in England the teacher allows the child to assume in him more parental traits than is usual in most other countries?) If so, what effect has this on the tempo and completeness of maturation? The normal child knows quite well that his teacher is *not* his parent; does he tend to learn best from teachers who understand their own distinct rôle most clearly? In what ways do children suffer

from teachers who have not come to terms with their own immaturity? What kinds of adult-imposed discipline best induce self-discipline in the child?

#### V. THE CHILD'S RELATIONSHIP WITH THE ADULTS' IDEA OF HIM

By what mechanisms does this affect his growing sense of security, confidence, responsiveness, responsibility, etc.? What effect do school reports, marks, etc., have on it? How can the child test out the adult's view of him?

#### VI. THE CHILD'S RELATIONSHIP WITH THE MATERIALS HE IS DEALING WITH IN SCHOOL

What kinds of school situation best induce discipline in the child through his relationship to materials (including 'subjects')? What is the relation between such discipline and that achieved by external sanctions? Is there need for both? If so, why and at what point? What opportunities can be supplied in the school situation for the child to use materials for the expression and possible relieving of his own difficulties and conflicts?

### TEACHER

#### VII. THE TEACHER'S RELATIONSHIP TO HIMSELF

The teacher's own mental health is by far the most important single factor in determining whether the school can make a positive contribution to the mental health of children. How do some of the factors that make this career attractive (e.g. an unconscious wish to be perfect parents to other people's children) make the original selection of teachers important? What methods of training can help teachers to self-knowledge?

#### VIII. THE TEACHER'S RELATIONSHIP TO HIS IDEA OF HIMSELF IN THE TEACHING RÔLE

Does this tend to be based largely on his own fantasies about his parents and teachers? If so, does this account for the extremely slow progress made in liberalizing educational techniques? What is the rôle of Training Colleges and of older colleagues in helping young teachers to sort out reality and fantasy? What efforts, and along what lines, are made in training establishments at present?

#### IX. RELATIONSHIP OF THE TEACHER TO OTHER ADULTS

(i) How common is a democratic relationship within staff-room and with inspectors and administrators? How common is a purely autocratic and hierarchical one? What is the effect of each on teacher's classroom techniques?

(ii) Importance of social pressure exerted on teachers—more rigidly conventional standards of behaviour and lower pay than for most other professions. Do we always recognize the considerable degree of maturity required if the teacher is to stand up against these pressures, *and* those exerted on him by the immaturity of his pupils, *and* be a mature person himself?

(iii) Teachers and parents: How much conscious and unconscious rivalry? How much real appreciation? What forms should parent-teacher co-operation take if it is really to serve the interests of mental health?

#### X. THE TEACHER'S RELATIONSHIP WITH HIS PUPILS

(i) What are (a) the distinctive, and (b) the similar, rôles of teachers and parents? What



problems do they create for children? How far can parent-teacher relationships help?

(ii) A teacher's rôle is to provide a selection from a vast number of possible opportunities and, in so doing, he closes other opportunities. Does this set the natural and healthy limits to his permissiveness?

(iii) How can a teacher recognize that he is a stage in the child's life and must be prepared to be out-grown?

(iv) How common and how helpful is a reception class when children first come to school, and at subsequent transitional points?

## XI. THE TEACHER'S RELATIONSHIP TO THE CHILD'S IDEA OF HIM

Is his handling of the child's fantasies about him to be entirely intuitive? If not, what kind of experience can most help him, both during training and throughout his professional life?

## XII. THE TEACHER'S RELATIONSHIP TO MATERIALS HE IS DEALING WITH

Given that class atmosphere, in interests of mental health, should be flexible, rich and permissive: Yet, if an appetite for learning and living is to be encouraged, what do we need in addition to permissiveness and stimulation? What is the rôle of the teacher's inspiration?

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# THE THERAPEUTIC VALUE OF PLAY IN THE SCHOOL SITUATION

*Edna Balint, Lecturer in Child Development, Institute of Education, University of London*

PLAY is of the utmost relevance in education. It is important as an empirical method through which we can study the child's needs and feelings, it is important as a tool in the actual learning process, it is also important as a means of therapy, by which the child can solve his difficulties and understand himself. For the purpose of this memorandum it may be defined widely as an activity engaged upon from choice for its own sake.

In considering play as therapy in the school situation we are thinking of play primarily as a means of relationship, a relationship between the child and his own problems, between the child and other children and between the child and the adults in his life. All children, at certain moments in their lives, need special treatment, that is therapy. At these times they have a special need for acceptance through an understanding relation-

ship. The child who is maladjusted is often incapable through lack of trust of accepting special understanding even though it may be potentially there for him. He is characterized by a lack of facility in making or maintaining good social and emotional relationships. In a study of the history of such children from the records of Child Guidance Clinics it is typical to find that there have been periods in their early life when they have lacked the sympathetic understanding of those around them.

Preventive measures in mental health must therefore aim at providing for children of all ages an atmosphere in which they are free to demand and accept special consideration at those times when for one reason or another they are requiring it. Just as the mark of health in the adult is not that he is never ill or disturbed, but that he is capable of dealing with his illness or disturbance,



so the healthy child is not the one who is never upset or out of temper but the one who is capable of dealing with this in a way acceptable to himself and to his social group.

The conditions allowing this freedom are those which the child in the secure home knows are there for him. He is fundamentally acceptable to his parents when good and when bad, when well and when sick. He can rely on not being rejected. The good parent in the good home is working for, and with, the child; everything including the child's play is felt to be important. A mother instinctively uses her child's play for diagnosis and treatment in much the same way as the psychiatrist. She understands what he is feeling and wanting through knowing him in his play, she treats him by providing for his play needs, perhaps by being herself the instigator, as in the first baby games of peep-bo, or by providing him with contemporary companions and the toys and play material he is needing. In this way he is free to live his phantasy life and to work out his problems in it. In the good home there is a true 'therapy of play'.

How far is it possible and desirable for school conditions to compare with the home in this respect?

Most educationists to-day would agree that education is essentially concerned with the optimum development of each child at his own individual rate rather than the training of children *en masse* in adult patterns of learning and behaviour. At present we are falling short of this ideal with quite a high proportion of our children, very largely because of the high numbers in our classes, which makes individual care almost impossible. Under these conditions we cannot guarantee that children will not be asked to learn things which are in fact inappropriate to their intelligence level, adjustment problems, or motivation. We cannot guarantee that they will not be expected to behave in ways inappropriate to the present stage of their development, family background or life situation outside school. We cannot guarantee that each individual child will have a good relationship with his teacher, or that help in developmental problems will be given when required.

There is considerable evidence that these difficulties are being somewhat alleviated through modern activity methods. The success of these methods depends on the facilities they provide

for the child to follow his interests and to develop free relationships between himself and those around him. The means by which he does this are contained in his ability to play.

It follows that, as play is an activity chosen by the child himself, he is likely to be identified with it as a part of himself to a greater extent than he is identified with an activity imposed upon him from outside. This of course is not always true. A child's play is at times trivial, without intense meaning for him, and on the other hand his work often has the whole of his being invested in it. But in general we are taking a greater risk if we adversely criticize the quality of his play product, his castle, his picture, his phantasy, than if we criticize his work product, say his sums.

The establishment of a confident relationship between child and teacher, even from the narrowest point of view, in the acquisition of formal knowledge, is now recognized to be an educational aim of first importance. The confidence and interest of the child is necessary before he is able to learn, and is even more necessary in the safe establishment of his emotional and social relationships. It is in the home and in his earliest school days that his attitudes to success and failure originate. The accumulation of these attitudes is an important factor in his later mental health, making it either easy or difficult for him to achieve what he wants in an effortful way.

We must consider what this degree of participation is likely to mean to the teacher. In an Activity Infant School play is the teachers' work—and may involve much harder work than that of teaching by more formal methods. To keep children sitting in desks, applying themselves to reading-primers, small pieces of paper and a pencil, a small lump of plasticine or a little handwork, is a technique which can be learned, and has been most successfully practised for many years. It can be adjusted fairly readily to the teacher's own whims, and a classroom takes on a certain 'climate' peculiar to the teacher in charge of it. But the activity classroom has a less controllable climate, for it is essentially and inevitably taking on the moods and personalities not primarily of the teacher but of the forty 'playing' inmates. Although the teacher through her authority is the one person who makes this play possible, she is no longer in the same direct control. Her rôle is flexible within wide limits—at one moment she may be helping a child to go





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further through his play, helping him in the achievement he is striving for; at another she may be exerting her personality to prevent a certain area's becoming chaotic, at yet another she is a catalyst, not actively influencing but making the whole possible by her mere passive presence. Or for different children she may be all these three different things at once. Great versatility is demanded of her.

The free play of children demands from the teacher a stability of character and flexibility of personality depending on more than inclination. There is an emotional strain differing with different people in the acceptance of the intensity and reality of childhood experience. It involves a facing and acceptance of one's own childhood problems which is not possible for everyone. But when the emotional and imaginative equipment is there, work in an activity classroom is supremely rewarding. What does this child-teacher relationship mean to the child?

Free play is the child's own expression of himself, whether it be the trivial filling of time or the expression of his deepest wishes. Approval and understanding of his product, whether the product

be a picture, a construction from junk material, a climbing feat or a relationship with another child, means to him approval and acceptance of him as a person. According to the type of play, this acceptance may mean to him acceptance of him in all his 'goodness', in all his ambition to grow up and be able to do and to understand more and more things, or it may mean acceptance of him as a person vulnerable and chaotic in the present, or perhaps an acceptance of him in all his 'badness' in the past. For example, the child beating up the teddy bear may be telling us of all his evil thoughts towards his new baby brother and in asking us to accept him as the beater of the bear he is also asking us to accept him as the destroyer, in phantasy, of the baby brother. This may not be conscious between us but it is implicit in our genuine acceptance of relationship with him in his play.

The degree of explicit, conscious, shared understanding of what the child is doing in his play marks the difference between the work of the specialist play therapist in the Child Guidance clinic and the normal work of the sensitive teacher in the activity classroom. It is usually assumed



in the use of play as a means of therapy, of treatment in the clinic, that the therapist must know and understand and, at the right moment, express to the child what he is doing. Thus with the child and the teddy bear, the therapist might put into words for him: 'Your teddy bear is really your baby brother—you would like to get rid of him—to destroy him—you are tired of him—your mother spends so much time loving him that you feel she has no time for you', and so on. The child in treatment is relieved at this admission and acceptance of his evil thoughts; they are, as it were, consciously shared with the therapist and, with the sharing, the guilt is alleviated. In the classroom no such overt understanding of his play can be given to him by the teacher; on the other hand he is able to share an unspoken understanding with his chosen playmates.

Playing together means the sharing of a phantasy life. Through play children tell one another these phantasy truths. Through the sharing of these intimate truths, they become realities, and fall into their true perspective, and the children become real people to one another. They use one another in their seeking to understand the external things around them and in their efforts to understand their own experiences. A child often does this by re-creating the situation he has experienced.

'Valerie, aged seven, was very busy at school one morning during the free-activity period, organizing a dentist's surgery in the cloakroom. She gathered round her several people to act as patients, while she herself was the dentist, administering gas, or cocaine, or just "the drill" as her patients required. Each patient had her chest covered with a white cloth for a towel, and then the tooth was pulled out with a realistic wrench. This play continued, with slight refinements, for several days. Valerie's position as dentist was never challenged by the other children, for she had just been to the real dentist, and so knew most about it. By this recapitulation in circumstances which she could control, she was able not only to understand the experience, but to have mastery over it, so that the reality lost its terror for her. Also in taking the leading part, organizing the scene and directing the activities, she overcame her timidity and experienced leadership of others. This opportunity to take the lead in her play seemed to give her greater self-confidence in other parts of the school day.'

This is a typical example of play in the activity classroom. The opportunity to share experiences prevents an accumulation of disturbance which turns the normal child into one who is maladjusted.

A study of the case records of the Child Guidance Clinics show that usually cases are only seen when they become extreme, usually after everyone else's efforts to help have failed, often years after the trouble has actually begun. Less severe cases often have to be refused through lack of working time. The problem then is to find out some way of dealing with children's difficulties when they first become evident; often this is in the school situation.

In this memorandum, the term therapy has not been restricted to the more highly developed interpretive forms covered by the term psychoanalysis. Rather the term is used to mean treatment not only of existing mental illness, but treatment in the preventive sense. The detailed work of the psycho-analysts with individual neurotic children and adults has built up a body of knowledge from which it is possible to work out preventive measures, just as preventive measures are now taken to safeguard the physical health of the school child. At present, this knowledge of the application of preventive psychological methods is only in the hands of a few specialists dealing with severely maladjusted children. The official qualifications for the administration of this therapy are usually a long training in psycho-analytical method accompanied by a personal analysis. Only very few children with overt neurotic symptoms are able to benefit from treatment in Child Guidance Clinics. But the treatment in these clinics is the therapy of play, and to the child it means primarily that he is allowed to play freely in a permissive atmosphere, by someone who likes him, understands him and does not blame. The question we must ask is, if children are not neglected in the early stages of disturbance, is it possible for the freedom of expression in a permissive atmosphere, apart from deeper interpretive treatment itself, to be of therapeutic value? There is some evidence from recent investigations in the Child Development Department of the Institute of Education in the University of London and from similar work in the United States that the answer to this question is in the affirmative.



# THE TEACHER IN RELATION TO HIMSELF AND THE CHILDREN HE TEACHES

Marjorie L. Hourd, Senior Research Fellow, Institute of Education, University of Leeds

THE conclusions and suggestions put forward in this memorandum have arisen from work done in small groups of teachers who have met together to discover how far they could progress in self-awareness through expression in prose and verse writing and through free discussion, and in what ways these discoveries would influence their work in the classroom. A number of them came with little knowledge of literature and no experience of original work since their schooldays, if then. Others had more experience and knowledge. The groups have included men and women of all ages, heads and assistants in all types of schools. My aim has been to fashion a technique built upon a combination of psycho-analytic understanding, teaching skill, and a fairly wide acquaintance with English Poetry.

After one year's work, I find that a wealth of material has already resulted and therefore the following points do not anything like exhaust the discoveries which are being made under the title of this memorandum. As they are a part of a piece of research work now in progress I have stated them in the form of questions.

1. *How far are we justified in thinking of teachers as having a particular structure of personality? What do they share with other professions? How are they different?*

I have come to the conclusion that it is better to think in terms of personality than of a teacher's personality. No doubt it would be possible to make a study of every profession from a psychological angle and draw some general conclusions, but the rich variety of human nature which the teachers revealed in these groups, gradually drew me away from the study of Mr. A. the teacher, to Mr. A. in relation to himself; and then later I was able to think of him as a person with a specific job calling for special qualities. The more we think of a person structured within the framework of a profession the less we are likely to recognize what he has to give to that profession.

And yet there is one respect in which a teacher is placed in a special position in relation to his work, and one so obvious that we have perhaps neglected the significance of it for himself and for his pupils. Everyone is bound to use his job as

a means of developing his potentialities and also as a means for the protection of his limitations. A teacher however who is in daily contact with immature and growing minds will have an opportunity for deeper satisfactions than most people, but at the same time his defences will be more strongly challenged. It is a profession where personality is the means by which personality is developed.

It follows from this that a high level of maturity is necessary in the teacher if the best is to be achieved for children in emotional development as well as in learning. Yet because of the authoritative position which a teacher holds, it is possible for him to mask his own immaturity to a dangerously large extent without the effects becoming obvious. It would seem then that the greatest service we can render the child in the long run is to raise the level of maturity in those who teach him. I would suggest that one of the ways in which this can be done is to give the teacher an opportunity for self-awareness through some form of expression and also the chance to go on educating himself by increasing his knowledge from the sources where his interests lie. In this way sublimation is strengthened and the need for constructing defences is to some extent lessened.

2. *How do we in fact reach maturity?*

Obviously this is a problem of the greatest complexity. It is one to which the members of my groups are constantly returning, and their ability to face the issues involved develops in proportion as they recognize their immaturity. The rest of this memorandum is concerned with this question.

One fact however stands out very clearly. Confidence in oneself is the basis of maturity and this develops in early childhood through trust in loved and admired parents who were confident enough in themselves to accept along with their children's obedience and affection, the rebellion and aggression which are also parts of growing up. However we know from clinical research that so deep is the basis of the sense of unworthiness that few people escape it to some degree. But if children are to develop a confidence in themselves that is built on sure foundations,



not only do parents need to have some sense of their responsibilities, but teachers as well require a kind of re-education sufficient to make them alive to the possibilities and hazards of their work.

3. *How does a teacher pass on his confidence to the children he teaches?*

(i) A teacher must have prestige value. A leaderless class is a contradiction in terms. Learning is dependent both upon sources of knowledge and sources of inspiration. But once confidence in a teacher is established it is a teacher's task to translate it into the self-reliance and self-expression of the pupil or student. A good teacher is a person who feels confident in his power to give and has belief in his gifts. These gifts will then be passed on in such a way that a child will become conscious of his own. A good teacher enjoys his learning and enjoys others enjoying it—but also he enjoys what is returned to him.

(ii) Therefore, as well as being able to give, a teacher must also be able to receive. A child needs to have the experience of recognizing something of his own as part of the teacher's purpose, part of the class activity, part of the school and where possible part of a wider social environment.

It was, as the teachers' contributions were gradually incorporated—both within a relationship between myself and each member and within the group, and gradually also as part of a piece of research work with wider implications—that they began to develop in richness of idiom and variety of subject and form. A teacher has not only to give inspiration but to take it back again in a completely new form. I believe that this incorporative aspect of learning needs to receive much more attention—and the reason why it has been neglected is because of the difficulty of combining this receptive attitude with a critical one which is just as necessary. The corrective judging-measuring function of the teacher has been over emphasized at the expense of the appreciative-accepting one. This brings me to what is I believe a major issue in education.

4. *How far is a teacher to accept bad work and inferior standards from children? What should his attitude be towards messiness, inaccuracy and lack of clarity in expression? At what point can critical standards be applied to original work? What is the relationship between the imaginative side of expression work and the formal, technical side?*

In everybody's very early development there are times when he loses belief in his goodness because of a deep-seated fear that he has damaged the people he loved. This feeling whenever it is re-activated in later life is always accompanied by a certain amount of depression. If the teacher can gain access to this depression and therefore to the guilt which lies behind it, and show the pupil or student that this is something which he can understand and tolerate, then the depression can be lived through, and the person will gain the courage in some way or other to recreate the loved person he believes he has lost. This is the source of confidence in expression, which will increase as his efforts are recognized and incorporated within a purpose outside himself. This extended purpose gives to his work a kind of immortality. It is as if the exercise book which contained the poem and the teacher's remark upon it was a means of saying to the child: 'These loved people are not destroyed—here they are restored to you again and they have become a part of something else—i.e. the class and poetry.' This is in fact the chief theme of many of Shakespeare's sonnets. The sonnet, *When to the sessions of sweet silent thought*, is a very beautiful account of this regression to the past—followed by depression—regret—sorrow and mourning, and restoration of love through a new friendship. The teacher can be the new friend through whom these 'losses are restored'.

But at the same time as this is happening—unless the child is an unusually gifted artist with a well-developed sense of the reality of his medium—he may produce work which is confused and perhaps badly written; and syntax, spelling and punctuation are all likely to suffer the immaturities which he is allowing himself to live through as well as those which can be expected at his level of attainment. However, if he is to gain the satisfaction of his immortality then what he writes must be acceptable to others, and the more discriminating the reception of his work, the more will his confidence grow and a belief that he has a goodness he can call his own. He therefore asks of every teacher to whom he submits these pieces of himself that he shall be both accepted and criticized.

Here it would seem that in one part of his feelings he regards the teacher as a super-human being, because as he allows himself this freedom of expression and as he brings these dead to life



again, he will be aware of a certain kind of magic at work. It is understandable therefore that he should look for an omnipotent being to control these forces. But every teacher is to some degree in the same position; subject to the same inner drives, and needs for himself also confidence in an inner goodness. Therefore the teacher who has gained some degree of insight into the dynamics of these things and has reached a fairly high level of maturity, though he may not do this consciously, will be able more readily to combine the two functions of appreciation and criticism, encouragement and control. He must be an artist in relationship if he is to develop artistry in his pupils. But this he will not be able to do unless in himself he feels the artist still alive—he will instead defend himself against his own losses by usurping entirely the rôle of a critic. This is what Dryden has expressed in his dedication to *Examen Poeticum*, speaking in an age which had glorified criticism at the expense of poetry at its deeper emotional levels:

‘Thus the corruption of a poet is the generation of a critic. I mean of a critic in the general acceptance of this age; for formerly they were quite another species of men. *They were defenders of poets and commentators on their works; to illustrate obscure beauties; to place some passages in a better light; to redeem others from malicious interpretations; to help out an author’s modesty who is not ostentatious of his wit;*<sup>1</sup> and in short to shield him from the ill nature of those fellows who . . . now take upon themselves the venerable name of censors.’

This passage in italics is an excellent description of the kind of critic I have attempted to be in relation to my classes. How far I have been successful is in proportion, I think, to the degree to which I could believe in the poet in myself. The records of the classes illustrate my failures in this as well as my successes and show the very big task which a teacher assumes when he takes in children’s work and gives it back—a task however which is as rewarding as it is humbling.

I do not yet feel in a position to make positive statements about this relation between composition and correction; the further I go into the problem the more intricate and subtle it becomes. But what I am discovering is that no two people respond in the same way to praise and blame, and for this reason alone no teacher in a moderately large class can hope to deal with every child with

equal success, but his failure in this can be the kind of frustration for the child which will increase his confidence in the long run; and that is if the teacher can allow him to experience his anger and disappointment when he feels that he has been unjustly treated or his fear when, as sometimes happens, he feels that he has not gained the support of enough criticism. From the evidence I have up to date, it would seem as if, once thought and feeling have come together in expression at a sufficiently deep level, the technicalities of writing develop at the same time and are in fact then part of the work; any corrections of style and presentation over and above this will be mastered by the pupil with ease and gratitude. But whenever technical skill is used to try and produce the idea, or if alterations and emendations are made before the thought has taken root, then invariably originality is stopped. However, there are times when an author must stand by what he has written however high the prestige of the censor. In this way external standards, which can never be infallible, receive the necessary corrective from the integrity of individual minds. This is surely also the progress of science.

5. *How far are teachers able to transfer the*

POPULAR newspapers and magazines have recently discussed intelligence tests and selection examinations. They appear to agree that both are necessary evils. A new point of view is expressed by

*JAMES JOHNSON, M.P.*

*in an article*

## THE ALTERNATIVE TO ‘THE SCHOLARSHIP’

which discloses the secondary education policy to be pursued by a future Labour Government. The article appears in the December

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<sup>1</sup> My italics.



*discoveries they make about themselves and their own writing to the school and the classroom?*

Undoubtedly this transmission of gain is extremely slow. Awareness at these levels is a painful experience and it takes time for conviction to be of such a kind that methods are altered not because a new inspiration has been gained—a new idea welcomed, though these are important things, but because a change has taken place fundamentally. It is hoped that the flexibility and permissiveness, which are the emotional conditions of these groups, once they have strengthened similar qualities in the teachers—will appear again in the classroom. *But it is not a method that is translated so much as a belief that is established.*

It would not of course be desirable for teachers to spend more than a certain amount of time exploring their minds and resources in this way. There is a vast body of knowledge waiting for every one to learn from; but this will be out of reach so long as energies are tied up and confidence is impaired. But once belief in oneself is there, then one can attack this storehouse with an insatiable curiosity and full zest for both life and learning.

The aim of the work then is the release of imagination through the establishment of confidence. However this is not arrived at by means of soothing assurances or moral exhortations, but by an opportunity to think for oneself in a way which brings one in closer contact with one's own experience and suffering. There are some people who have never lost touch with themselves in this way, and they have been, if talent was added unto them, the great teachers and thinkers of every age—its poets and artists.

One of the more immediate results of this work has been an increased interest in poetry—books have been bought, wireless programmes listened to, and a desire for a closer study of the text of poems has been fostered. These aims were not stated directly, nor were suggestions made along these lines. The teachers do not, by being called poets, acquire feelings of superiority and borrow false titles, but by catching glimpses of 'a possible sublimity' within themselves they are in a better position it would seem to measure genius; and because of the emergence of 'a more distinct humanity,' to quote another of Wordsworth's phrases, genuine admiration puts them 'on this side idolatry'.

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# THE TRAINING OF TEACHERS AND THEIR MENTAL HEALTH

Mary Swainson, Lecturer in Educational Psychology, University College of Leicester

ONE of the clearest indices of a teacher's mental health is the quality of his relationship to his idea of himself in the teaching rôle. A mature relationship implies detachment from fantasies so that whilst remaining at one with himself the teacher can play any rôle at will. According to the degree of freedom attained he will be able to meet with objective insight the child's idea of him, thus helping the child to liberate himself from his own fantasies.

Let us look first at some instances of immature relationships and later examine means by which they can be changed.

## Immature Relationships

Some teachers, although they do not fully realize it, are in bondage to compulsive ideas, and appear to be inwardly driven to play certain rôles but to have no insight into the fact that they are driven. We all know the power-seeking dictator, the all-providing mother, the encyclopaedia of knowledge who dares not confess ignorance, the 'successful' teacher whose pupils always excel in examinations, the buffoon who feels uneasy unless he gets a laugh, and so on. Such compulsive patterns create problems which may be perceived at three levels:

(i) *Overt signs and symptoms* which catch the attention of tutor or headmaster. A teacher may show lack of human contact with his pupils, ineffective class control, inability to adjust to modern teaching situations, or excessive reliance on repressive discipline. When children are aggressive he may become frightened or angry, being obviously involved emotionally at the pupils' level so that he regards himself as persecuted or insulted and retaliates in kind. If he depends on the children's approval for his own emotional satisfaction he dares not risk unpopularity; indeed he (or more likely she) may encourage 'pashes' and hero-worship. He cannot 'take' aggression and hatred with equanimity since he is not yet able to discriminate between that difficult behaviour on the part of his pupils which is due to transference from situations with parents and other teachers (paying off old scores)

and that which is due to his own handling of the class. Thus he becomes discouraged and laden with a crippling sense of guilt. In the staff room he may show inability to co-operate on equal terms with colleagues, or to relate sensibly to the authority of the headmaster, finding it impossible to adjust easily to the contrasting rôles which a school society demands. During his training he may give evidence of an ambivalent attitude to his tutors, complaining bitterly at any firm external framework of direction, yet objecting that he is given insufficient guidance when provided with freedom and responsibility. In his personal life he may suffer from a variety of neurotic symptoms such as feelings of inferiority, depression, insecurity, or even from psychosomatic conditions such as blushing, speech defects, headaches, skin or heart troubles.

(ii) *Underlying attitudes which give rise to overt problems.* Usually the teacher is only partly conscious of these and, in the past, most tutors also have been unaware of them. Thus, a teacher's reaction pattern to the child's idea of him may be determined by unconscious identification with his pupil. He has not yet learned to relate *to* the child in himself because he still *is* that child. And, until he can gain insight into this situation, becoming able to accept his own child-self in tolerance and love, he will be unable to relate dispassionately to children. One way in which this kind of difficulty shews itself is in the teacher who sides unconsciously with the very children whom he is reprimanding severely. No wonder that he finds it difficult to understand why he is not the effective disciplinarian he imagines himself to be! Another way is his relationships with colleagues when, without realizing it, he may transfer to them feeling patterns which originated in connection with brothers and sisters. Perfectionism and compulsive rivalry are often due to such a mechanism.

A student-teacher is usually unaware of it when he projects the fantasy-image of a parent or previous teacher on to a tutor or headmaster, and when his apparently sound reasons for his mixed attitudes to them are in reality the rationalization of emotional needs incidental to



the working out of delayed adolescence. On the one hand, he may identify unconsciously with images of parents or teachers and thus be compelled to imitate them, playing to others the good rôles which they played to him. (Some teachers even perpetuate a system, with which they consciously disagree, from unconscious motives of resentment and revenge, dealing out to children 'for the good of their souls' the repressive methods from which they suffered themselves. Hence one reason for the extremely slow progress in liberalizing educational techniques.) On the other hand, a teacher who has experienced very repressive authority may be forced equally compulsively to swing right to the opposite extreme, finding himself unable to relate positively to the rôle of authority at all, since to him the concept is tainted by so unfortunate a fantasy image. (Hence the exaggeration and abuse of modern teaching method by certain extremists who are, in fact, working out their own problems. 'I will give a child all that I never had' can be a useful pattern of compensation, but is dangerous unless carried out in full awareness of motive.)

(iii) *The basic problem states.* Deeper than the level of specific patterns of identification and transference, and even more disregarded in traditional teacher training, are the relatively few basic problem states which make up the foundations of our behaviour and attitudes. As far as the mental health of teachers is concerned, the most obvious need is for *emotional maturity*, which will manifest itself in the extent to which the young teacher has broken free from the family tie and is capable not only of relatively independent living but of satisfactorily behaving as an authority or parent-substitute himself. Many student teachers have not yet emerged from adolescent or even pre-adolescent attitudes and have little or no insight into their own motives. Again, particularly in the case of university graduates, their growth has often been one-sided, too great an emphasis on intellectual cramming resulting in relative starvation of the practical, artistic, emotional and social life. Such uneven development may result in acute tension within the personality, predisposing the individual to a schizoid attitude and rendering harmonious integration of the personality extremely difficult.

Deeper than the problem of the individual lies that of society. If teachers grow up in a society which is itself somewhat schizoid, where the

education of the emotions lags far behind that of the intellect, where individuals are conditioned to a competitive system which enhances undesirable emotional attitudes such as fear, aggression, perfectionism, desire for dominance and self-centredness, then naturally they find a greater difficulty in leaving the security of family ties and in growing a balanced personality.

### **The Rôle of the Training College and of Older Colleagues in School in helping Young Teachers to sort out Reality and Fantasy**

Since the confusion between reality and fantasy in the teacher's mind is seen to be due fundamentally to lack of growth and unbalanced development, the obvious basic need is to provide for that growth and all-round development.

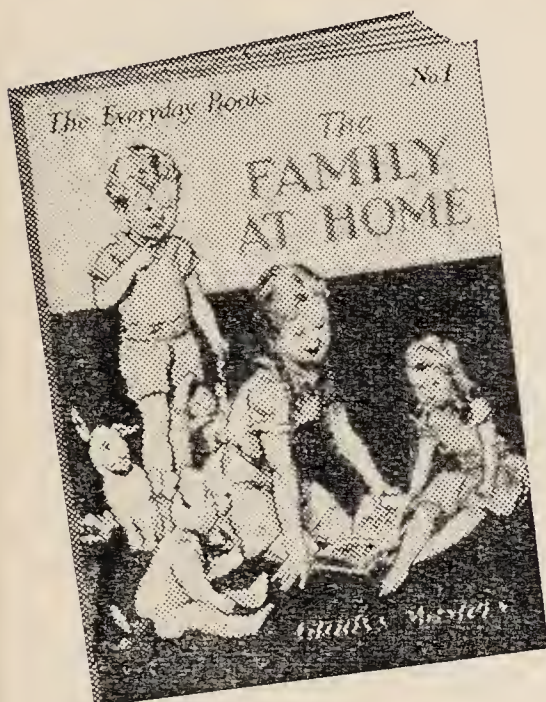
The first approach must be diagnostic; the tutor or older colleague finds out what aspect of the young teacher's personality is still in bondage and studies the best method of release. Then the environment of college or school is so arranged as (1) to activate awareness in the young teacher of his disability as a problem to be tackled (2) to give him sufficient motivation for tackling it, (3) to provide facilities for the desired change.

The keynote of the process is this: those insights which we hope the young teacher will use with children must first be experienced practically in relation to himself. Thus, if we want him to understand children's fantasies about himself (tyrant, beast, angel, hero, fool!) in an objective way, we must understand his own fantasies about his tutors and himself, and help him to understand them, in an equally objective way. Again, it has been seen that one of the most common problems with which the young teacher must come to terms is his relationship to his idea of himself as an authority. Let us assume that although intellectually he believes in democratic theories of government, emotionally he has been conditioned by home and school to a large measure of autocratic authority. Being unable to imagine democratic authority *in practice*, he is therefore compelled to perpetuate the autocratic system in the classroom despite his theoretical convictions. It is a revelation to such a student to be in a college in which the community is a co-operative group, where the Principal deliberately abrogates a good deal of authority and where students study the implications of freedom and responsibility by living



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them. The establishment of such a college environment is not easy since, to be effective in a dynamic way, it can be planned only to a limited extent; rather must it grow organically, altering its quality with each new member of staff and with each influx of students, and taking several years to mature. But when it is informed throughout by psychological insights and co-operative understanding, the emotional atmosphere of college or school is the chief factor in the teacher's psychological release and growth.

### **Methods Employed in Training Establishments at Present**

(i) *Initial 'shock treatment'*. To turn to more specific techniques, some colleges and departments of education organize a short introductory period at the beginning of the course in which as many of the new aims and attitudes as are considered suitable at this stage are presented to the students both by word and by situation. The aim is to challenge students' attitudes both to the acquisition of knowledge and to themselves right from the start. Fruitful themes of study during these periods have been: 'Our changing pattern within and without' and 'A job-analysis of teaching'. Graduate students who for the past three years have imagined that only the intellect is valued by the 'powers that be' are now faced with a different set of values.

(ii) *Organization of the main courses*. Courses are planned deliberately so as to challenge automatic assumptions and to put the student in the position of having to do something about these matters if he is to survive (school practice can be a most useful test and activator!) At the same time students are helped to take a hopeful and constructive attitude towards their own development and a belief in the possibility of change. These aims are carried out by means both of content and methods. Some examples are quoted below:

#### **Content**

(a) *Widening of the course* to cater for those aspects of the personality which have been starved. Emotions are released and educated through the medium of arts and crafts, drama, music, gardening—practical and artistic activities of all kinds.

(b) *The course in psychology*. In traditional training establishments psychology courses are largely theoretical. In progressive colleges a certain amount of lecture time is saved by giving essential information, bibliographies and suggestions for



study in the form of duplicated notes. Psychological attitudes can be assimilated at a deeper level by means of films, group discussions, projects and surveys, visits of observation and child-studies. The course is broadened to include considerable emphasis on the principles of mental health<sup>1</sup> and given a more dynamic orientation. First, far greater place than in the past is given to social psychology, stressing the development of inter-personal and inter-group relations with particular reference to the family group, the play group, the psychology of the classroom and the school as a society. Secondly, the course includes a survey of child and adolescent development with particular reference to emotional growth and to the significance for the healthy development of personality of the early years of infancy. A study of the dynamics of personality should include some outline of the psychology of the unconscious, which is clearly essential to an understanding of problems of behaviour and adjustment. Such a course tacitly leads a student to gain insight into his own attitudes; indeed some students choose to make retrospective studies of themselves or of each other instead of a child-study, thus learning to relate to the child in themselves. The idea is not to make students morbidly introspective, nor to train them as therapists, but to lead them to become at least to some degree 'transparent to themselves' so that they can begin to free themselves from their own illusions and deal realistically with the fantasies of their charges.

(c) *A Psychological Service* Some students need personal psychological advice of a more specific kind than their tutors can give, or in certain cases, psychiatric treatment. It is essential that such cases be ascertained as early in the course as possible. In the past a good many young teachers went into the schools with neuroses untouched by the training course, neuroses which frequently led to a breakdown during the first few years of teaching or to severe personality problems in later life with consequent unfortunate repercussions on the children. It is important to realize that sensitive and intelligent neurotics, *provided* that they have tackled their problem, can become of more value to the educational profession than can insensitive mentally robust types, since they are more understanding of children's difficulties. At the student stage a good many problems which cause severe anxiety are relatively slight and yield to help from a psychological adviser. For the more severe cases some colleges and university departments are developing a service run by a trained therapist and/or social worker with the assistance of a visiting psychiatrist.

**Methods.** As regards mental health, the way in which the course is presented is as important as the content. Educational situations are arranged so as to activate, release, feed and heal.

(a) *Individual development* is a primary aim. There is the widest possible freedom of individual

choice (including research topic) so that rarely do two students carry out an identical programme. Since the issue of freedom and authority is so crucial, students are encouraged to take progressively more responsibility for the course until towards the end they plan it largely themselves. Free criticism of the course and of tutors is encouraged and at certain stages even rebellion is found valuable so that the student can become aware of the processes going on in his own psyche, learning to discriminate between rational and emotionally induced criticism. The whole purpose of such techniques is to strengthen the ego in its work of making choices and accepting responsibility in contrast to the older super-ego type of training based largely on introjection of external standards. By this means the individual is helped to develop all his potentialities, to grow from his own roots, to find himself and discover that inner security which frees him from compulsive dependence upon the opinion of society.

(b) *Groups* No one, of course, can develop himself fully except in relation to a free group; hence, since socialization and individuation go hand in hand, stress is laid on group life as much as on individual development.

*Tutorial discussion groups* in a large college provide the necessary intimate unit in which each student is known well as a person and the shyest feels he is valued. The family set-up provides that feeling of 'belonging' which is so necessary, particularly at the outset, to give a sense of emotional security. In this informal environment students can exchange experiences and learn to understand themselves and each other. Sibling problems are worked out in relation to other students and parent problems in relation to the tutor. A wise tutor can help an immature student to free himself from parent fixations by playing deliberately whatever form of parental rôle is required. Throughout the course he may purposely adopt different rôles, according to need, ranging from that of the strong leader providing information, advice, inspiration and encouragement, to the colleague who shares equally in discussion, the guide, the detached observer, the guinea-pig (training them by using his own personality as example) or the servant of the group. This change of rôles precipitates awareness in the student of the deeper principles involved in the idea of 'teacher'. A great deal depends on the experience and insight of the tutor; it is his function to make sure that the students are gaining awareness of these matters exactly when they become ready for them.

One of the most profitable techniques is that of interpretative discussion in a leaderless group where the tutor acts as experienced observer, his rôle being to point out what is happening in the group. Used early in the course, this method challenges the assumption on the part of the students that the tutor 'ought' to do the work; indeed that he is failing in his job unless he is constantly giving them second-hand information. Such discussions, with

<sup>1</sup> See Ottaway: 'Mental Health in the Training of Teachers,' *Bulletin of Education*, February, 1952.



their pregnant silences, have great value in evoking the emergence of the more significant, deeper patterns of feeling, imagination and intuitive insight.

*Activity groups* differ from purely discussion groups in that they tend to be more closely structured, the group working actively towards some practical end, e.g. survey or project. In such a co-operative group neurotic traits born of a competitive environment are allowed to die away. Shy students come to feel that they have an essential contribution to make to the group; potential rebels find that the group puts them into positions of responsibility, and those with inferiority-superiority patterns can relax and be blessedly ordinary. The centre of consciousness begins to shift from the individual to the group. If the group structure is fairly fluid the student learns to take any rôle which he sees to be necessary to the whole. Status is perceived to be merely a dress for specific occasions. He therefore begins to question his previous valuation of human beings according to their status, and this goes a long way in helping to sort out reality from fantasy in his image of himself as a teacher.

(iii) *The Transference to the Child*. A useful bridge between the student's relation to his idea of himself and his relation to the child's idea of him is achieved by transferring the co-operative group idea, preferably fairly early in the course, to the school practice situation. A group of students (the tutorial group) carries out a project with a class of children, each student being responsible for six or eight pupils only, engaged on a specific branch of the work. In this way two projects are being run simultaneously: (a) the overt project with the children on (say) a local survey, and (b) a less explicit project with the students on learning how to teach and on human relationships. All kinds of problems in mental health arise, and in the tutorial group the children's fantasies about the students and staff in the school are discussed and seen for what they are. Thus, in a safe laboratory situation which is not so overwhelming as to frighten him, the student learns to apply to the children in his own small 'tutorial group' (making allowances for age differences) those insights which have been applied to him, and to begin to handle children's fantasies with detachment, humour and impersonal love.

### Note for Practising Teachers

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and personality integration. Useful suggestions for practising teachers might be: (i) to attend a short course on mental health and particularly on the attitudes adopted towards children by those engaged in child guidance; (ii) to initiate staff discussion groups in school (try the leaderless technique!); and (iii) to join an inter-professional group of those interested in the mental health of children or adults.

The following questions merit further consideration:

1. To what extent is the slow progress in liberalizing educational techniques caused by the tremendous strength of conscious and unconscious resistance to change in personality structure? In what way should the ideas and techniques outlined above be presented to students so as to minimise resistance?
2. Some of the modern methods used in the training of teachers to sort out reality and fantasy have been described, but this work is in its infancy. Where do we go from here?

## NOTES FROM THE ENGLISH SECTION

### CAMBRIDGE CONFERENCE ON "GENERAL MATHEMATICS IN SCHOOLS"

The second of the regional conferences organized by the E.N.E.F. this year was held at the Coleridge Secondary Girls' School, Cambridge, on 18th October, under the chairmanship of Mr. W. O. Bell, Director of Cambridge University Institute of Education. This conference differed from the previous one in that it was a day-conference, and was based on an E.N.E.F. Branch. Members had real chances of meeting at morning coffee before the conference opened, and during the lunch and tea intervals.

Miss D. M. Alderson, of Park Infants' School, Doncaster, spoke on 'Arithmetic and Child Development'. As a full article on this theme by Miss Alderson will be published in a future issue of *The New Era*, only a brief synopsis of her talk is given here. To Miss Alderson, the proper basis of work in the Infants' School is essentially that of the daily situation in which the child finds himself in school. In relating this to number work, she showed that there are many occasions in which number comes naturally into the preoccupations of the young child. She also showed how the pure number work overflowed into other 'subjects'. For example, in Geography a child became interested in nearby towns to Doncaster. Explanation involved the drawing of simple maps and plans, the discussion of scale, and the manipulation by the child of ruler and pencil. Soon the child built up a story about the journeys she might make from Doncaster to some of these other towns, and in this way the writing of English was linked with the teaching of arithmetic and geography. Miss Alderson showed several books compiled by the children which exemplified this.

Arithmetic, in short, should be a part of the child's development in school, not a separate subject isolated from all other activities. It should begin with the practical situation and

lead to the abstract. In this way a child's conception of the meaning of number became deepened and enriched. Formal techniques could then be explained to each child as the need arose. Miss Alderson finds this possible even in a class of fifty infants.

The key to the successful operation of this class-room technique lies in the degree of awareness shown by the teacher. Far from abdicating, the teacher must be responsive to the varying demands of the children in the class. The calls on her perception and on her ingenuity in meeting the needs of the children demand a high degree of sensitivity, and a form of discipline different from that exercised by the teacher in the formal class teaching situation.

The second phase of the conference was opened by Mr. C. T. Daltry, Lecturer in Mathematics, London University Institute of Education, who spoke on *A New Approach to Mathematics*. He began by saying he doubted whether the approach which he would describe was really new. It was probably rather a re-statement of an old approach. Its essence lay in regarding mathematics as relationships. Mr. Daltry maintained that the correct psychological teaching-order is first to face the problem, and then to discover the principle, but under the influence of text-books most teachers reverse this process. Mr. Daltry would like to see them approach the teaching of mathematics through the consideration of topics which might well follow the historical development of the science. This would involve a new content of mathematics, and he pleaded for width before depth, for more informational mathematics such as that concerned with astronomy, and for less manipulation. He would like to see a closer relationship just such as Miss Alderson had described in the Infants' School to other 'subjects', to

Geography, to Chemistry and Physics; and he would like to see the content varied more than it usually is according to the local background—rural, industrial or suburban.

Turning to the tool aspect of mathematics, Mr. Daltry asked for a new approach through a child's own understanding of the purpose and nature of mathematical skills, and he asked for a reconsideration of standards of attainment. Do we not teach too much arithmetic too soon? he asked. Is it not enough for many pupils that they should be familiar with the common calculations and might we not defer mathematics till later in school life?

If this approach is to be successfully made in the schools, it appears essential to Mr. Daltry that what Miss Alderson referred to as the awareness of the teacher, which he prefers to call the inner security of the teacher, should be established and enhanced.

These two talks had faced the members of the conference with some fundamental questions, raised by teachers in two very different spheres, speaking from widely different experiences and standpoints. The afternoon session was opened by Mr. G. Manfield, of Chesterton Secondary Modern Boys' School, Cambridge, who very skillfully brought together the main aspects of the morning talks and pointed them with searching questions, which were offered to the Discussion Groups for further investigation. The two groups then separated, the Primary Group led by Miss Alderson, and the Secondary Group by Mr. Daltry.

In the Primary Group discussion centred on problems concerning the Junior School:

**How much actual technique** should be given in Arithmetic in the Primary School?—e.g. in learning multiplication tables? Opinions were voiced to the effect that:



1. The Junior School should continue to follow in the footsteps of the Infants' School in maintaining the approach through individual experience and discovery.
2. Children do want to formulate their experiences. This want leads them to want the 'bag of tools' (as one member called techniques) and was our justification for the inclusion of some kind of formal arithmetic period, *especially* at the top of the Junior School.
3. External results at the stage of transfer from Infants' to Junior Schools were not nearly so important as the children's *attitude* to learning. If this was sound, the Junior teacher could build upon it.
4. One member was anxious not to forget the needs of the child going on to the Grammar School and University—whom he felt capable of more in the way of 'techniques'. The next felt that the needs of such a child could and would be met by this approach.
5. Another member felt that advantage could be taken of the natural 'rhythm of work'. Often children, after expending their own initiative, were glad to relax and follow the teacher's lead. Mechanical practice periods were sometimes quite welcomed from this point of view.
6. The problem of the child who wastes time was raised.  
Most of the group felt that the answer lay in giving the child a purpose which he could easily appreciate—a short term goal and strong motivation towards it.
7. We should not apologize for teaching techniques when children are ready for them—but rote teaching before they are ready is a waste of time.

**Problems of organization** bother many teachers. The teacher must be convinced of the soundness of her methods, and have emotional security in tackling them. There is need for a deeper knowledge of the subject than at the level one is expected to teach. A rich background in the teacher will be seen to issue in vital teaching. Some felt that courage was needed to abandon time-tables and launch out in this freer type of work.

**The effect of public opinion.** Parents assessed progress and success by 'sums' rather than maturity of understanding. Even oral arithmetic was often not considered 'sums' by either children or parents. This attitude was sensed by children who were thereby stimulated to want to do 'sums' before they were ready.

Infants' School number work was often grossly misunderstood—'the child was the worst possible witness' (phrase

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quoted by Miss Alderson from Miss Gardner) of what went on in school. It was just 'play' or 'messaging about'. He could not say, 'I have been resolving my emotional conflicts' or 'gaining elementary mathematical concepts'. There is a need for schools to gain the understanding of parents.

**The Junior School seems to be a blank spot.** Nobody gives any definite lead here. There is an absence of resolution of our main problems. There is an absence of research upon the Junior School child—perhaps because it is a difficult stage to do research work on.

**There is a need for clarity of thought** about the terms we use—'Activity', 'activities', etc. The intellectual enjoyment of Arithmetic is activity—mental activity of a high degree.

Discussion in the Secondary Group focussed on Mr. Daltry's plea for width rather than depth in the content of the Maths. curriculum. There was some opposition on the part of Grammar School teachers to Mr. Daltry's wish to postpone the learning of mathematical processes. This gave him the opportunity of clarifying this point, and led to a spirited discussion on the intellectual satisfaction of mathematics as distinct from the parallel satisfaction obtained in a study of astronomy or other subjects allied to mathematics.

Concern was shown, too, as to the point at which a teacher in a Secondary School should move from the wide approach to the deeper, bearing in mind the teacher's responsibility towards his pupils in the matter of public examinations. Mr. Daltry

showed that he considered this a proper concern of the teacher, and argued effectively that the point of transfer must depend on the individual pupil, and that his having followed the wide approach until he was ready to go deeper actively facilitated his progress in studying in depth.

### E.N.E.F. Day

The Open Meeting of the E.N.E.F. at the Conference of Educational Associations will be held at 10.30 a.m. on Tuesday, 30th December, at King's College. The speaker will be Professor J. W. Tibble. He has chosen as his title, *Moral Values in Progressive Education*. Dr. G. B. Jeffery, F.R.S., President of the Section, will take the Chair. The Annual Meeting will be held at 2.15 that afternoon and there will be a Tea Social at the College of Preceptors at 5. p.m.

### NOTE

As from the 1st January, 1953, the annual subscription of *The New Era* will be 18/-. The new rate represents the true cost of publication, but it will not apply to direct subscribers until they are notified that their current subscription has expired.

The following reviews are in proof and will appear in January. They have had to be omitted for lack of space:

*The Year Book of Education, 1952* (Evans Bros., 63/-), reviewed by A. K. C. Ottaway.

*Friedrich Froebel and English Education*, ed. Evelyn Lawrence (University of London Press, 20/-), reviewed by E. L. Fereday.

*From Day to Day in the Infant School*, F. Irene Serjeant (Blackie, 8/6), reviewed by N. Catty.

*Teaching Music in Schools*, James Mainwaring (Paxton, 7/-), reviewed by D. Flynn.

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